THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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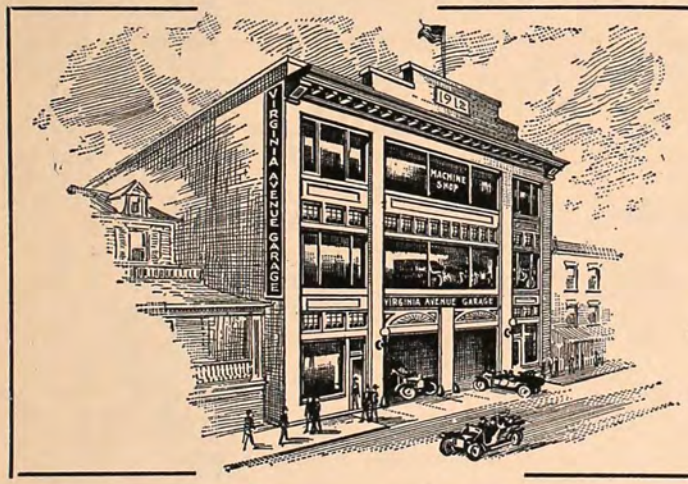

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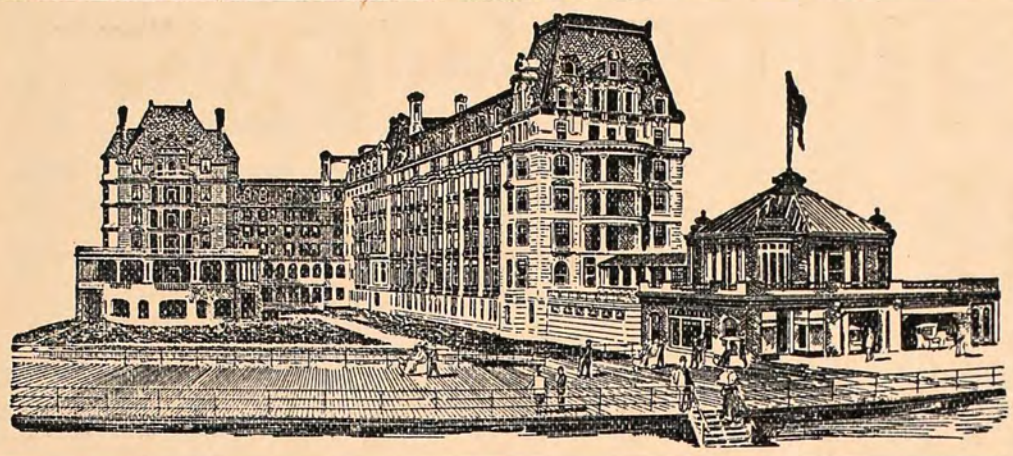

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[An Address to the Vestrymen of the Diocese given by the Bishop on Good Friday, 1913, in the Church of St. Luke and the Epiphany]

The Call of Vestrymen

"Ye are not your own; ye are bought with a price."—I Cor. vi:14

I have called you together in order that we may look at our lives and our works in the light of the Cross.

The Light of the Cross

You know how differently things look in different lights, and how necessary it is, for a correct judgment, to have light enough to see things as they really are. That is the function of the Cross of our Lord, to send light into the darkest places, and to make all things plain. Good Friday is not a reminder of a closed incident. We are not to imagine ourselves at Calvary. The effort to do so can only result in sentimental unreality. Good Friday reveals a present fact. The Cross of Christ is actually in our midst. "Jesus Christ is openly set forth crucified" before our eyes. In the light of the Cross, then, we are to take account of ourselves.

And the verdict which, in that Presence, we pass on ourselves must surely be that of St. Paul, namely, that we are not our own, but that we are bought with a price. That is what the Cross tells us about ourselves. As Christians, we are "Christ's men." He has the right of ownership. We belong to Him. We are to find our life and our liberty in service and obedience.

As Christians, you are "Christ's men." Let us begin with that. You were Christians before you were Vestrymen. Simply as Christians, then, you must surrender to Christ's Lordship. And this, I suppose, in two chief senses. First, we are all sinners, for whom He died. No one can ever come to Him on any other terms. It is not simply that He "receiveth sinners and eateth with them." He receives and eats with no one else. No one, therefore, has any place within His Church save as he takes his place beside His Cross. We have no goodness, no power, no wisdom, no standing at all, save by virtue of our faith in Him, or rather, of His love for us. We are quite literally beggars. All we have and are comes to us by His free gift. That is the first and great sense in which we are "not our own."

As Sinners

Next, we are redeemed not simply one by one, but as members of Him, and of each other. We are redeeemed not singly but collectively. Here is the second great limitation of our "rights." We are not as pebbles on a beach, or as dollars in a bag. Rather we are as branches in a vine. The sap which gives us life comes to us through the structure and system of the whole tree. We often talk of "joining the Church." It is a misuse of language. No one can join the Church, any more

As Members

than a bud can join the branch which bears it. Let us give up talking about "our Church." The Church is not ours. It does not belong to us. We belong to it. Each individual Christian is as a joint or a limb in a closely articulated body. Each joint or limb must yield itself willingly to the life and movement of the whole body, or it will be dried up and cast away. Doubly then, we are "not our own." As sinners, we surrender to Christ as "over-Lord." As members, we surrender to His Body.

So much for the Christian life in general. Wherever you find a Christian this, at least, is true of him, that he belongs to Christ, and to His Body. But for us who bear office in the Church, these things have an added meaning. We have accepted positions of leadership and responsibility. We are marked men. If it is true of every Christian that he is not his own, but bought with a price, it is doubly true of vestrymen. It should be your business to make this quite evident and unmistakable. Let me suggest two ways in which your surrender to your Lord may be completed.

The Call of Vestrymen

First, by your loyalty. Loyalty means the cheerful and ungrudging acceptance of recognized authority. The loyal man asks, not how little, but how much, can he render to His Master of dutiful obedience and of loving service. The loyal man is one upon whom his Master can rely. Just here, I think, comes one of the most evident failures and reproaches of our vestry system. Vestrymen are officers, but their office-holding does not always bind them into loyalty. I have in mind especially the matter of Missions and of the Missionary Apportionment. Our Lord has made His Church's Mission to the world the first of His great standing orders. Therefore a Christian who does not believe in Missions writes himself down a rebel. More than this, the Church, acting entirely within her rights, has prescribed a certain method which we are to follow in our obedience to Christ. She has prescribed the system of Apportionment. Individuals among us may dissent and disapprove. But surely the officials of the Church, while they hold office, are pledged to loyalty.

To be Loyal to the Church

This ought to be quite clear. No honorable man can question it. And yet I have found that the chief objectors to Apportionment are usually vestrymen. It is very rarely that a Missionary-hearted priest receives loyal and enthusiastic support from his vestry in this matter. The most he is apt to get is good-natured tolerance. The worst (and it is not uncommon) is open opposition. In one case a priest has been accused of "looting his Sunday-School for Missions." In another, an increase in the rector's salary (which is literally at the starvation point) has been refused till he "lets up on Missions." I cannot think that any one of you would for a moment seek to justify such an attitude on the part of vestrymen. But I could wish that your righteous indignation against it were more evident. The issue seems almost painfully clear. It is a question of simple, ordinary honesty. There can be no possible excuse for a man holding office in any corporation, and deliberately defying the plain rules and regulations of the corporation which is trusting him.

Finally, there is your duty to the people whom you represent. You are in office not at all for your own sake, but for theirs. Your office has been given you by them. Its whole point and meaning lies in the fact that it is representative. There is deeply imbedded in the constitution of the Church the principle of true democracy. In the Kingdom of God, at least, "one man counts for one, and no man counts for more than one." The whole vestry system falls to pieces the moment its representative character is forgotten or ignored.

To be Servants of the People

I fear it is breaking down with us just at this point. The annual "Parish Meetings" are often little more than mockeries. No one comes; no one is expected. Many of our vestries are scarcely to be distinguished from close and "self-perpetuating" Corporations. Many parishes are practically administered by a small group of men with little sense of representative responsibility, but rather with the set conviction that they are quite free to follow their own private preferences. The evident and legitimate desires of a congregation are often and consistently denied and over-ruled by its vestry, perhaps by one dominating vestryman.

Here, again, I am not urging upon you any "counsel of perfection." It is once more simply a question of plain duty. As officers of the Chuch, you have been given a certain measure of her authority. As representatives of the people, you have been entrusted with the conservation and promotion of their interests. It is surely your bounden duty while you hold office to see to it that the interests of all the people are jealously guarded and preserved: to "look not every man on his own things, but every man also on the things of others;" to break down all class distinctions; to welcome the poor and the outcast and the stranger as brethren in the one household. As representatives of the people you must be servants of the people.

This conception of your life and work hangs perfectly together. It is one solid whole. It is all part and parcel of the logic of Christ's ownership. I have not been speaking for myself. I have been trying simply to interpret the revelation of the Cross as its light falls on our lives. In God's Name I beseech you to be "doers of the Word, and not hearers only, deceiving your own selves." For "ye are not your own; ye are bought with a price."

Not our own but His

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Change of Name

If one judged only from what one read in the secular press, or even in some of the Church papers, one would suppose that the name of the Church was likely to be changed at the coming General Convention, or that the Convention would have the deciding of the matter one way or the other. And probably because that idea is more or less prevalent, many people imagine that vital importance will attach to any action in that connection that may be taken at the coming Diocesan Convention. It is therefore just as well that it should be definitely understood that in order to change the name of the Church, or even to change the title page of the Prayer Book it would be necessary for the project to be adopted at the coming General Convention, be made known to all the Diocesan Conventions, and then be adopted finally by the General Convention of 1916. Inasmuch as nothing was done to change the name of the Church in 1910, the General Convention of 1913 cannot in any case do more than propose that some particular change be adopted in 1916.

Power of General Convention

If the General Convention of 1913 should adopt some change to be made in the name of the Church, in Constitution or Prayer Book, or both, and should so inform the Diocesan Conventions, it would be the manifest duty of each Diocesan Convention when electing delegates to the General Convention of 1916 to indicate in some appropriate way its approval or disapproval of the proposed change, for that is the purpose of the requirement that such proposed changes should be made known to the Diocesan Conventions. But at present there is no such obligotion resting upon any Diocesan Convention to take any action whatever.

Duty of Diocesan Conventions

It seems to be the theory of the Constitution that the delegates to the General Convention should be free to initiate any action which their deliberations shall lead them to conclude to be wise and timely, after which the Dioceses they represent shall have three years in which to decide whether to ratify or repudiate the stand taken by their delegates. With such reserved powers in the possession of the Diocesan Conventions it would seem to be only fair to the delegates, and for the best interests of the Church, to permit them the unfettered use of their judgment, and then give them an opportunity later to report to their Diocesan Convention the reasons that influenced their actions. Only by maintaining such freedom on the part of delegates can the General Convention continue to be the deliberative body it was intended to be.

Freedom of Delegates

It would be a very doubtful compliment to elect men as delegates, and then instruct them that no matter what they hear at the Convention they shall not pay any attention to it, or make any use of their intelligence. On the other hand, it would be small credit to a Diocese to elect men of such a type that they could be relied upon not to change their opinions in the slightest. The time to give binding instructions, or to make known the sentiment of the Diocese on any question only arises when a definite project has been adopted by one General Convention and the only action the next one can take will be to adopt or reject it.

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China Asks for the Prayers of Christians

It is a curious fact that English and American public opinion, judged by the editorials of representative newspapers, has reached diametrically opposite conclusions as to the new Chinese Republic. In this country we are disposed to believe that the republican movement is sincere, and that, spite of the enormous difficulties which it is facing, it bids fair to achieve success and stability. In England this movement is regarded as a mere hypocritical, or at best a mere visionary affair, sure to end in ruin, and in its present status revealing nothing other than the selfish attempts of certain greedy self-seekers to advance their own fortunes. Which view is true? Time only can answer the question decisively. But in the meantime we can not hear untouched the plea—surely one of the most striking and unparalleled pleas ever made—by the Chinese government, asking Christian people within and without its own country, to pray for the true welfare of China, and especially that her republican offi-

cials may prove honest, fearless and efficient. More things are wrought by prayer than we in the hardness of our hearts are willing to believe. And perhaps if China's experiment fails it may be in some measure due to our not heeding this extraordinary and appealing cry for our sympathy and help. Can we not all, in a league of prayer, lift up our voices to Him who alone can order the unruly wills and affections of sinful men?

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The Map of the Diocese and Rural Work

We print in this issue of THE CHURCH NEWS a map of the Diocese. It has cost no little labor in the preparation, and we have been at pains to make it complete and correct. Yet we shall not be surprised should our work prove faulty; and we shall be grateful for any corrections which may enable us at some future time to reprint the map in faultless form. It has been impossible, of course, on a map of such a limited size, to indicate the many churches and chapels in the City and County of Philadelphia. Perhaps at some later date a map of the city can be issued with advantage.

Meanwhile our map seems to us to suggest our observation most eloquently. In the city proper there are no less than places of worship. In Delaware County and those portions of Montgomery County which lies upon the two great arteries of the Pennsylvania and the Reading Railroads, the map is thick-strewn with dots and names. But in the purely rural districts,—Bucks County and Chester County, and in the western tier of townships in Montgomery County, there are great stretches of country where the services of the Church are not and probably never have been held with regularity. And it is a fact, we believe, that very few, if any, of these centers of rural work are of recent establishment. The work we are doing is simply to maintain old parishes and old chapels; not to start new ones. We wish to ask the question—we believe it to be a most important question—whether this fact is due to the inherent hopelessness of rural work, or merely to our comparative absorption in the problems of the city and our consequent comparative neglect of the problems of the country? The answer, we fear, if honestly given, must be "plain neglect." This much at least is certain: that rural work, rightly fostered, may be preeminently successful and effective. The article in our last number, on the work Mr. Lutz has been doing at Eddington, seems to be one case in point Dr. Prevost's remarkable work in Chester County is another. Dr. Prevost tells us that on Easter Day he had nearly *four hundred different persons* at his services: a fact which surely indicates that in the mere matter of numbers the rural work of the Diocese need not be conducted, as perhaps most of us imagine, on a petty and discouraging scale. The whole matter deserves very careful consideration, and much more energetic handling.

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Business before the Diocesan Convention

It may be of interest, perhaps even of use, to some of our readers to have a summary of the more important matters that are to come before the approaching Convention of the Diocese. We therefore print such a summary immediately following our editorial columns. And we print it without any expressions of opinion as to the merits or demerits of the several items; though it has seemed advisable in some cases to add comments explanatory of the gist of a proposal, or descriptive of the duties or tenure of an office. Our aim in these comments is, of course, to enlighten the average member of the Diocese; not to instruct the members of the Convention, who have already, it is to be presumed, familiarized themselves with all such details sufficiently to face a civil service examination upon them, were such required.

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A Summary of Convention Business

A. ELECTIONS.

1. A Secretary of the Convention.
2. An Assistant Secretary of the Convention.
3. A Treasurer of the Diocese.
4. A Registrar. ("The custody of all books and papers not otherwise provided for, belonging to the Convention, shall be intrusted to a Clergyman of the Diocese, to be called the Registrar . . . ; the said officer to be elected annually by the Convention. . . . In case of a vacancy . . . an acting registrar shall be appointed by the Standing Committee to serve until the meeting of the Convention." Canon VI, Sec. 7. The Rev. A. H. Hord is acting Registrar since the death of the Rev. S. F. Hotchkin.)
5. A Church Advocate. ("The Convention shall elect from among its Laymen learned in the law a Church Advocate" . . . whose duty shall be "to act as the official prosecutor in all ecclesiastical trials under this Canon."—Canon XVI, Sec. 2.)
6. A Treasurer of the Christmas Fund. (This Fund is for the relief of disabled clergymen "entitled to seats in the Convention," or of the widows and orphans of such clergymen.)
7. The Standing Committee. ("At every stated Convention, a Standing Committee, to consist of five of the Clergy and five of the Laity, shall be chosen."—Canon VII, Sec. 1.)
8. Trustees of the Diocese. ("At each annual Convention . . . there shall be chosen three Clergymen and four Laymen to fill vacancies that will then occur." These Trustees were incorporated "to receive and hold and manage and dis-

pose of real or personal property which they may acquire by gift, purchase, or devise for the use of the said Protestant Episcopal Church in this Diocese, or of any congregation thereof, or for any charitable purpose connected with the same."—Charter of the Trustees, Articles II and IV.)

9. Trustees of the Episcopal Fund. ("At any stated meeting of the Convention there may be elected four 'Trustees of the Episcopal Fund,' who shall have the care and investment of all the funds for the support of the Episcopate."—Canon X, Sec. 8, ii.)

10. Trustees of the Christmas Fund. (Four Laymen, elected annually,—in addition to the Treasurer.)

11. Stewards of the Sustentation Fund. ("At every annual Convention there shall be elected two Clergymen and two Laymen, who, with the Bishop, shall constitute a Board of Stewards of the Sustentation Fund.—Canon XX, Sec. 2. The Sustentation Fund is "for augmenting the salaries of inadequately paid Rectors.")

12. Trustees of the General Theological Seminary, in New York. (One Clergyman and two Laymen, elected annually.)

13. Custodians of the Church House. ("The Convention shall elect (triennially) two Clergymen and three Laymen, who, together with the Bishop of the Diocese and the Treasurer thereof, shall be Custodians of the Church House."—Canon XXI, Sec. 1. The term expires this year.)

14. Deputies to the Missionary Council of the Third Department. (Four Clergymen and four Laymen, elected annually.)

15. Deputies to the General Convention. (Four Clergymen and four Laymen to be elected as Deputies; two Clergymen and two Laymen as Alternates.)

B. Reports of Special Committees, Unfinished and Miscellaneous Business

1. Report of Committee on Obtaining Decision of the Court of Appeal,—acting under the following resolution: "That the matter of charters and their form be referred to a special committee, to obtain, if possible, such legislation or judicial decisions as may enable our churches to obtain charters in accordance with our present and former usage."—Journal of 1912, p. 60.

2. Report of Committee on Constitution and Canons. This committee was specially instructed "to recommend to the next Convention such changes in the Constitution and Canons as may be necessary to give due and suitable recognition to the Suffragan of the Diocese."—Journal of 1912, pp. 152, 161.

3. Special Report of the enlarged Board of Missions on a proposed revision of Canon VIII, which deals with the machinery for the support and administration of our diocesan missionary work.—Journal of 1912, pp. 138, 168–.

4. Report of Special Committee on a revision of the method of calculating parochial apportionments for General Missions.—Journal of 1912, p. 147.

5. Report of the same committee on a revised form of the annual financial report required from all parishes and missions.—Journal of 1912, p. 147.

6. Action on certain proposed changes in the Constitution of the General Convention. (We print elsewhere the words of the Article of the Constitution which provides for such "referendum.") The four proposals, which may be found in full on pages 34–37 of the Journal of 1911, are as follows:

(a) That "the House of Bishops shall choose one of the Bishops having jurisdiction within the United States to be . . . Presiding Bishop, . . . such choice to be subject to confirmation by the House of Deputies." . . . "His term and tenure of office shall be presrcibed by Canons of the General Convention. His salary as Presiding Bishop shall be fixed and paid by the General Convention." At present "the Senior Bishop of this Church in the order of Consecration," becomes Presiding Bishop; and as a general rule at a very advanced age.

(b) Under the Constitution at present each "Missionary District of the Church within the boundaries of the United States," has the right to send one Clerical and one Lay Deputy to General Convention. These Deputies have all the rights and privileges of those sent from self-sustaining Dioceses, "except the right to vote when the vote shall be taken by Orders." The proposed change gives each such Missionary District "a one-fourth vote in the Clerical Order and a one-fourth vote in the Lay Order," in all cases of a vote by orders.

(c) Under the Constitution at present no Missionary District "beyond the territory of the United States of America" has representation in the House of Deputies. The proposed change grants to such Districts the right to be represented by one Clerical and one Lay member, "with all the rights of Deputies, except the right to vote when the vote shall be taken by orders."

(d) Under the Constitution at present it is "lawful for a Diocese, with consent of the Bishop of that Diocese, to elect one or more Suffragan Bishops." It is now proposed that no Diocese may proceed to the election of a Suffragan until consent to such election has been obtained from a majority of the Bishops and the standing committees of the church,

C. Reports of Standing Committees and Commissions

1. The Men's Auxiliary to the General Board of Missions.
2. The Diocesan Board of Missions.
3. The Commission on Social Service.
4. The Commission on Church Work among the Deaf.
5. The Commission on Church Work among the Blind.
6. The Orthodox-Eastern Commission.
7. The Commission on Church Work among the Jews.

["No alteration or amendment of this Constitution shall be made unless the same shall be first proposed at one triennial meeting of the General Convention" and by a resolve thereof be sent to the Secretary of the Convention of every Diocese, to be made known to the Diocesan Convention at its next meeting, and be adopted by the General Convention at its next succeeding triennial meeting by a majority of the whole number of Bishops entitled to vote in the House of Bishops, and by a majority of the Clerical and Lay Deputies of all the Dioceses entitled to representation in the House of Deputies voting by Orders."—Article XI, of the Constitution of the General Convention. The same process is prescribed for the adoption of any alteration or addition to the Book of Common Prayer,—excepting only that the Tables of Lessons may be amended by the action of a single General Convention.]

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Notice

The Secretary of the Convention has recalled the notice he sent out correcting the Journal of the Convention in regard to the action of the last Convention on the amendment to Canon X, Section 2, paragraph i, and requests that parochial reports be made out in accordance with the requirements of the Canon as printed in the Journal, page 175.

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The Board of Management of The Church News wishes to thank many friends who have kindly returned copies of the November issue. The prompt and numerous answers to our request makes us venture to believe that the paper is actually read by some!

CHRIST ASCENDING INTO HEAVEN.

"While he blessed them, he was parted from them, and carried up into heaven."
Luke XXIV, 51.

ASCENSION AND WHITSUNDAY AS RELATED TO THE GREAT RECONCILIATION

By the Rev. James Haughton.

Once more the sacred season is here, when the very structure of a "churchly" church speaks most eloquently to thoughtful men, and children too, who in it worship and commune. The unhindered vision of the altar seems to say how truly the veil, once hiding the holy of holies, and marking the awful separation caused by man's disobedience, has been rent and taken away. Though there be a rood-screen, through it we look, and through it go, as into the presence of our Father in Heaven; while the bare cross tells, as Westcott has said, "of a Christ who is not dead, but living." It is not only that we "have boldness to enter in, by the blood of Christ;" to look as it were into the Father's face. He contemplates us with "satisfaction," in spite of our shortcomings as sons, because the risen Son of Man is living in us. The words, "look," and "behold," in the Passion Sunday and Good Friday Collects come to mind with increased force, in connection with expressions in the Passion Sunday epistle regarding Christ's entrance into the holy place with His spotless offering. So do the lines of Dr. Bright's dearly loved hymn,

> "Look, Father, look on His anointed face,
> And only look on us as found in Him."

Moberly is right in saying that these words really touch, as they have by very general instinct been accepted as touching, the heart of the true theology of the Atonement. "The pearl and crown of all Parables," read on Ash Wednesday, comes also to mind, in particular, as prefiguring the Father's joy in heaven, when at Ascension He beholds, prospectively, potentially, millions upon millions of sons returning from out the "far country" of sin, with its shame and misery and degradation. Sin sunders. It divides men from each other, but first and chiefly from God. As one Greek term for it implies, it is the missing of a mark: and it is the glorious high mark God set, when He created us in the image of His dear Son. Now, in this Son "made man," "made sin for us," but glorified, He runs to meet and embrace those who shall hereafter by faith make His sin offering their own.

"We," writes the Apostle, "are a sweet savour of Christ unto God," and it is wonderful how this savour is in the Scriptures, from the day that God, having smelled the sweet savour of Noah's burnt-offerings, establishes the covenant of peace with him, "and every living creature with him," on through Exodus and Leviticus and Ezekiel, until gifts by the hand of Epaphroditus have "the odor of the sweet smell" of that one Sacrifice "most acceptable and pleasing unto God;" and believers of Ephesus are to be tender-hearted and forgiving, as walking in His love who "gave himself up for us an offering and sacrifice to God for an odor of a sweet smell."

All lines of spiritual and ethical principle appear to converge upon this truth of "one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all." Jesus said, "Whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to *give his* life a ransom for many." Christians in Corinth are to reverence their bodies and live purely, as being "bought with a price." Jews and Gentiles ought to be at peace in Christ as "reconciled unto God in one body by the cross," and having "access by one Spirit unto the Father."

In Ascension-tide many farmers are plowing, and the experts say that for some crops one needs to plow deep. One distinct purpose of this writing is to plead with all who would be Christ's husbandmen, in Home or School or Church, to use the deep-giving share St. Paul used. Even with the light-minded people of cosmopolitan Corinth, inclined to philosophy and a little spoiled by the preaching of the brilliant Apostles, he is "determined to know" no other means to move and change the heart, "save Jesus Christ and Him crucified." And the Godward aspect is never out of sight. The emphasis at the time and for a season may be on the manward side, as in "Be reconciled," yet quickly we hear, "For him, who knew no sin, he hath *made to be sin for us.*"

Treating the Atonement seldom; and then merely as the supreme motive to love, and a glorious divine example of it, we invite God's reproach to doctors of divinity in Jeremiah's day, that they healed the hurt of the daughter of His people "slightly." Her sickness is sin, deep-seated, rebellious; whose malignancy no medicine *heals*, or even *reveals*, save that "double cure," of the Spirit's prescribing, extolled in Toplady's familiar and beautiful hymn. Stand by the deathbed of Lorenzo de Medici, quailing under the word and uplifted finger of brave Savonarola. Hear John Bunyan call sin "a fearful thing, that will quash and quell the courage of a man, make him afraid to approach a man he has offended, how much more a holy God." Listen to Bishop Gore: "It is my persuasion, which deepens with every year of experience, that there will be no revival of vital religion among us, on any large scale or with any adequate results, except through the deepening of the sense of sin—in all classes of society, among all kinds of men."

My disappointed Brother, whose ministerial labors seem to bear scant fruit in *changed hearts and lives* even though congregations and confirmation classes be large—try, and get your helpers to try, the deeper plowing. Dr. Fulton, who lamented the harm done to the Church by "mediæval controversies concerning the method," and by "attempted definitions" of the Sacrificial Atonement, was wholly right in adding: "But there should be no feeble or halting proclamation of the Fact itself." Christ's Spirit, coming to "convince the world of sin" pointed to the Cross as both *diagnosis* and remedy for our deep-seated illness, in that "marrow of theology," Romans 3 : 25, 26, making men feel how, "apart from the law," Christ's demonstration of divine righteousness by a "propitiation through His blood" surpassed the law, as an exhibition of what sin is in the eyes of His Father; a "holy Father;" a "righteous Father."

A candidate for Orders being asked, "What is the Atonement?" professed "little or no knowledge concerning it." But Bishop Huntington's advice to candidates was: "Never write a sermon without some reference to it." May I, in passing this counsel on to younger brethren, be permitted to join another to it? Speak ever of Calvary in connection with the event of Pentecost. "Pentecost" writes Moberly, "is the realization of Calvary in us. . . . It is in the Person of the Spirit that Christ as crucified and risen, is personally present in each several man." He shows "objective" and "subjective" used often as badges of opposing theories of the Atonement, married and one in the Spirit; the Son who died *for us* nigh twenty centuries ago becoming the new self *in us*. He, as *fons et origo* of the new humanity, in me believes, trusts and prays; sorrows for sin and at least wills it away; in me lives that life of self-sacrifice termed

by Bishop Gore, the genius of our religion. The Holy Ghost, "*mainly revealed* as the Spirit of the Incarnate and Crucified Lord," now enables every Peter who will have it so to be a rock on which the Church is built, or built up. The cross Simon of Cyrene bore—the lighter end of it,—"after Jesus," and unwillingly, is to-day borne, as it were, by Jesus willingly, and entire, *in* Simon; the Crucified One becoming his other *Ego*: "I live, yet no longer I, but Christ liveth in me." The promise that Christ, leading captivity captive should receive gifts for men, yea, *even for the rebellious*, is fulfilled in His Spirit taking possession of our hearts, dwelling not "among" us merely, but in us.

In fine, it comes about through the Spirit's *operation*, that,—taking the beautiful words in Hebrews as Wescott does,—Jesus' consecrated Flesh and Blood, namely, His Humanity glorified, becomes our "new and living way" into the Father's presence and dear love.

Surely the Atonement, seen in the light of Pentecost, is not "forensic;" "unreal;" "fictitious." Lilian Whiting's word is true: "Religion as well as science is progressive in that each continually grasps larger truth, and the closing years of the nineteenth century brought to bear on human life a wonderful quickening of perception regarding spiritual truth, and the power to receive anew, and realize with a far deeper significance, the revelation and the teachings of Jesus Christ."

Does some one object; "This alleged fact of Christ crucified in us is miraculous?" So it is, but as part and parcel of the long miracle of history which Christianity is. A boy, met with the objection that an event he had related was not possible, answered, "I did not say it was; I only said it was a fact." It is this way, in a higher sense, with our Glad Tidings. Transcending reason, "impossible," was the Virgin Birth, "by the operation of the Holy Ghost." So was the Self-offering of God's Son as very Man, also achieved in the Eternal Spirit; so was His Resurrection in the power of the self-same Spirit, which not being a fact, our faith were "vain," and we were "yet in our sins." In every saintly life now being lived the impossible becomes possible.

It will be the Church's fault, not its writer's, if *Atonement and Personality* shall not prove epoch-making. Accustomed to regard the Creator Spirit as the Author of sanctifying grace, we have now to learn that He is equally efficient in that previous act of faith which, making the Redeemer's self-offering ours, is "justification." If it is in truth a spiritual wonder baffling reason and accusing some to "stumble," and declare the Atonement contrary to reason, is it not simply one of Christ's "many wonderful works" wrought now in His Spirit?

Another very beautiful lesson to be learned is that He, consummating the Lord's atoning Act within us, illumines, yes, transfigures all pain and sorrow; and death itself. For our natural right to health and joy, and even life having been by sin forfeited, when His sacred Passion has become so truly part of us, that in offering it we offer ourselves to God, we shall offer these too. Even little every-day annoyances that now often sour us, will be permeated and sweetened by the odor of the sweet smell of His Sacrifice.

Priest and people, Bible Class teachers, parents, may we all be of the apostolic succession in the sense that we ponder and teach the Reconciliation, in its fulness, as the chief instrument of Christ's Spirit to create, "under the ribs of" spiritual "death," holy fear and holy love.

In the recent Methodist Conference in Philadelphia the cry went up: More preaching of Grace! What of ourselves, in this Church, of the Bible, the Creeds and the Liturgy, as regards the Transaction by which we became "heirs of grace;" and as regards that Divine Person whose mission is, by ministering grace, to constitute the Father's and the Son's loving Deed a practical benefit to mankind?

CITY MISSION SUMMER OUTINGS

Before the next issue of the CHURCH NEWS appears, the summer will be upon us and many of the social agencies of Philadelphia will be busy arranging outings to the seashore and the country for the poor and the sick of the city. Among the chief agencies will be that Church institution so popularly known as the City Mission which has its headquarters at Old St. Paul's Church, 225 South Third Street.

For many years the Mission has made a speciality of such work. During the hot months of June, July and August, when sickness and mortality is so high among the poor, the members of the staff are busily engaged in doing all they can to relieve the suffering by dividing the poor under their care in classes and taking each class in turn on mid-week picnics or excursions. Generally, the entire corps of women visitors give up the whole day to the entertainment of the guests of the Mission.

In order that the outings may not become monotonous, a summer schedule of different nearby pleasure resorts is compiled and each week the excursion party goes to a different place. Among such places of interest and recreation are the Children's Playground, Lemon Hill, Strawberry Mansion, Bartram's Gardens, Hunting Park, Willow Grove, Wissahickon, Shellpot Park, Wilmington, river trips up and down the Delaware, Burlington Island Park, Zoological Gardens, the Children's Seashore House, the Mercer Memorial House, lawn parties to nearby country churches and the James C. Smith Memorial Home at Oakbourne, Chester County, Pennsylvania.

This last-named institution is a part of the City Mission. It is a beautiful mansion near West Chester and is for sick and convalescent white women of twenty-one years of age and over. The Home has been open every day in the year (both winter and summer) for the last seventeen years and thousands of women have enjoyed its hospitality. Their letters of appreciation testify most eloquently to the popularity of the Home. The beauty of the mansion; its location; the marvelous beauty of the surrounding country; the bountiful supply of wholesome and appetizing food and the uniform kindness shown the guests tend toward giving them two weeks of bright and happy vacation.

It is generally supposed that suffering among the poor is less in summer than in winter. Such is not the case, however, and statistics, both vital and social, show that although there is no demand for fuel and very little for clothing and food; nevertheless, the intense heat is so cruelly debilitating upon those who are compelled to live in our courts and alleys that our hospitals, dispensaries and police stations are taxed to their utmost to provide relief for their suffering. The mortality among the children of the poor alone during the months of June, July and August is appalling. Were it not for the great efforts put forth by such institutions as the City Mission to relieve the poor by providing

summer outings, the percentage of deaths would be materially increased.

It is the kind of work that consumes much time, energy and money—last year the City Mission was practically bankrupt at the end of the season; but although it does cost so much, the results in life and health and happiness more than balance the account.

This year the City Mission hopes to provide for more excursions and a greater number of poor and sick; but in order to do this, it must raise a large sum of money —not less than two thousand dollars for this one department alone. We would suggest, therefore, that before the good churchmen of the city leave on their summer vacations to the mountains, country or seaside, they remember the poor and sick they are leaving behind them in the hot city and contribute generously toward the City Mission Fresh Air Fund. Whoever does this will enjoy his own vacation an hundred fold more.

THE ALTAR GUILD OF THE CITY MISSION.

The Altar Guild of the City Mission has recently been organized with the approval and endorsement of the Bishop. As the name implies, its object is to care for the chapels of the City Mission, and also to provide and equip altars in the various institutions where church services are held by the City Mission staff. The membership consists of active, associate and life members.

Active members must be communicants, and pay annual dues of $1.00. Their duties will be either sewing the necessary altar linen, or working on the committees having charge of the various chapels.

The associate members pay dues of $2.00 and have not the privilege of voting and need not attend meetings.

The payment of $25.00 constitutes a life member.

It is hoped that many in the Diocese will be interested in the Guild, and will help by their prayers and alms if they do not wish to become actively associated with it.

The officers of the Guild are

Miss S. Elizabeth Gilpin,
President, 904 Clinton Street.
Miss Gladys Connelly,
Secretary 731 S. Broad Street.
Miss Catharine D. Belt,
Treasurer, 1906 Sansom Street.

Honorary Members:
The Rt. Rev. Philip M. Rhinelander,
Rev. Herman L. Duhring, D.D.,
Rev. H. Cresson McHenry.

If any church or auxiliary cares to send a contribution towards the work of the Altar Guild of the City Mission, it will be very thankfully received, as funds are greatly needed.

MEN'S AUXILIARY NOTES.

Apportionment due August 31, 1913	$157,970.00
Amount received from Parishes, Sunday-schools, Woman's Auxiliary (to April 1, 1913)	61,107.94
Ditto to April 1, 1912	60,148.92
This year ahead of last year April 1	959.02
Last year ahead of this year March 1	15,753.32

This looks encouraging: $15,753 behind last year two months ago; $959—nearly $1,000—ahead on April 1st.

But remember that last year Easter fell on April 7th, this year on March 23d. Then none of the Easter returns had swelled the April 1st totals; this year some of them are included. Next month we shall know better from the figures how the two years compare. Meantime we can thank God and take courage, mindful too that an early Easter gives us two more weeks of grace before the midsummer torpor claims its long siesta.

Four parishes have completed their apportionments instead of one as heretofore. But notice that this one is still unflagging; in fact, has *more than doubled its quota*. Such is the magic of habit, good habits no less than bad. "First a thing is difficult to do, then not difficult to do, and finally difficult not to do!" Inspiring, is it not? to think that the faithful congregation that has reached the milepost finds it difficult to stop. May its tribe increase.

Parish.	Apportionment.	Contributed to April 1.
St. Martin's-in-the-Field	$3,184.19	$6,537.91
All Saints', Lower Dublin	241.53	403.64
All Souls (for the Deaf)	43.67	43.67
Holy Trinity	8,041.63	9,693.70

Note another inspiring testimony to the power of habit. The Sunday-schools of the Diocese were once the wonder of the Church in missionary giving. Because they have acquired the habit we have ceased to wonder. Yet the marvel remains—no, it does not remain, it grows and spreads from year to year like the mustard seed of the parable. Last year, on April 27, 1912, the children of the Church presented at their Annual Meeting of the Sunday-school Auxiliary to the Board of Missions $29,130.91 (afterwards augmented to a total of $32,796.20). This year at the similar meeting, April 18, 1913, they came back with $31,716.53, with more yet to come in. These children are the hope of the future, and the hope-makers of the present. Nothing daunts them, no campaign is too arduous, no heights too difficult to scale. Happy is the parish and the Diocese that hath its quiver full of them. With them and through them we may ever renew our youth.

AN APPEAL FOR THE SUMMER HOME OF THE CHURCH OF THE CRUCIFIXION

For some years, through the help of its generous friends, the Church of the Crucifixion has maintained a Summer Home in West Chester County. The first plea made to the public, in behalf of the Home, declared that its use would be for "the people of the Church, for the colored people of the city, for the sick and very poor, then for others who can pay a part, or the actual cost of their board." It is the purpose of the present manager to adhere strictly to the original plan. To do this, contributions are much needed for the Summer Home Fund, as there are many who are unable to pay anything, especially the children. Last year the current expenses of the Home were $775; and more than two hundred persons were accommodated. It is earnestly hoped that those who have enabled this meritorious work to be carried on in the past, will continue their much appreciated support, and that new friends will give their assistance. The vestry of the church numbers among its members, Messrs. W. Graham Tyler, S. G. Morton Maule, L. F. Rondinella, H. L. Duhring, Jr., Major Moses Veale, and Dr. Henry M. Fisher, gentlemen whose very names assure a wise and judicious expenditure of all funds contributed for the desired purpose.

Contributions may be sent to Mr. L. F. Rondinella, Accounting Warden, 4043 Walnut Street, or to Rev. Robert H. Tabb, Manager, 620 South Eighth Street.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

Object:

1. **To promote Unity of Diocesan Life**
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.

2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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THE BOARD OF MANAGEMENT.

Episcopal Appointments for May and June

Thursday, May 1—Ascension Day

Evg. OLNEY—*St. Alban's Church*.....The Bishop Suffragan
Evg. WEST PHILADELPHIA—*Calvary Church*....The Bishop

Friday, May 2

Evg. HIGHLAND PARK—*Holy Sacrament Mission.*
The Bishop Suffragan

Thursday. May 8

Evg. PHILADELPHIA—*St. Michael and All Angel's Church,*
The Bishop

Saturday, May 10

Evg. *St. Martin's College*.....The Bishop

Sunday, May 11—Whitsunday

BALA—*St. Asaph's Church.*
VISITATION BY THE BISHOP.
WEST CHESTER—*Church of the Holy Trinity.*
VISITATION BY THE BISHOP SUFFRAGAN.

Tuesday, May 13

Evg. PHILADELPHIA—*St Augustine's Church,*
The Bishop Suffragan

Sunday, May 18—Trinity Sunday

Ordinations.....The Bishop
A. M. DEVON—*St. David's Church*.....The Bishop Suffragan
P. M. WAYNE—*St. Mary's Church*.....The Bishop Suffragan

Thursday, May 21

Evg. PHILADELPHIA—*Church of the Resurrection*..The Bishop
Evg. MT. AIRY—*Grace Church*.....The Bishop

Friday, May 23

Evg CONCORD—*St. John's Church*....The Bishop Suffragan

Sunday, May 25—First Sunday after Trinity

A. M. DARBY—*Mission*.....The Bishop Suffragan
A. M. CLIFTON HEIGHTS—*St. Stephen's Church*..The Bishop
Evg. MORTON—*Church of the Atonement*.....The Bishop
Evg. COLLINGDALE—*Trinity Church*...The Bishop Suffragan

Friday, May 30

Evg. GERMANTOWN—*Church of St. John the Baptist.*
The Bishop Suffragan

Sunday, June 1—Second Sunday after Trinity

A. M. CHESTER—*St. Paul's Church*.....The Bishop
A. M. RIDLEY PARK—*Christ Church*...The Bishop Suffragan
Evg. CHESTER—*St. Luke's Church*.....The Bishop
Evg. ESSINGTON—*St. John's Church (and Eddystone)*
The Bishop Suffragan

Wednesday, June 4

Evg. NORWOOD—*St. Stephen's Church*.....The Bishop

Sunday, June 8—Third Sunday after Trinity

A. M. WYNNEWOOD—*All Saints' Church*.....The Bishop
A. M. MOORE—*St. James Mission*.....The Bishop Suffragan
Evg. ROSEMONT—*Church of the Good Shepherd*...The Bishop
Evg. MARCUS HOOK—*St. Martin's Church*,
The Bishop Suffragan

Wednesday, June 11

Evg. ROCKDALE—*Calvary Church*.....The Bishop

Sunday, June 15—Fourth Sunday after Trinity

RADNOR—ST. MARTIN'S CHURCH (AND ITHAN).
VISITATION BY THE BISHOP SUFFRAGAN.
A. M. CHESTNUT HILL—*St. Paul's Church*.....The Bishop
P. M. KENSINGTON—*Emmanual Church*.....The Bishop

Sunday, June 22—Fifth Sunday after Trinity

A. M. COATESVILLE—*Church of the Trinity*.....The Bishop
A. M. PAOLI—*Church of the Good Samaritan*,
The Bishop Suffragan
P. M. PARKESBURG—*Church of the Ascension*.....The Bishop
Evg. DOWNINGTOWN—*St. James' Church*,
The Bishop Suffragan

Sunday, June 29—Sixth Sunday after Trinity

A. M. CUPOLA—*St. Mark's Church*.....The Bishop Suffragan
A. M. GLEN LOCH—*St. Paul's Church*.....The Bishop
P. M. GREAT VALLEY—*St. Peter's Church*.....The Bishop
Evg. WARWICK—*St. Mary's Church*...The Bishop Suffragan

Sunday, July 6—Seventh Sunday after Trinity

A. M. KELTON—*St. John's Church*.....The Bishop Suffragan
Evg. KENNETT SQUARE—*Church of the Advent*,
The Bishop Suffragan

Sunday, July 13—Eighth Sunday after Trinity

A. M. COMPASS—*St. John's Church*....The Bishop Suffragan

Sunday, July 20—Ninth Sunday after Trinity

A. M. WEST VINCENT—*St. Andrew's Church*,
The Bishop Suffragan

The Diocesan Bulletin

The Editors fear that the notices printed below will be found incomplete. This, if it proves the case, will but show that editorial diligence, unaided, must needs fail to discover every important meeting scheduled. The Editors ask that each organization and institution of the Diocese assume the responsibility of sending them notices in advance of the meetings appointed for the ensuing month. Such notices should be sent to the Editors of THE CHURCH NEWS, the Church House, Twelfth and Walnut Streets, and should reach them not later then the 21st of the month.

May 1. Thursday

United Offering Presentation Service at Church of the Holy Apostles, 10.30 A. M.

May 6. Tuesday

Diocesan Convention at Church of St. Luke and Epiphany. Holy Communion 10 A. M. The main part of the Bishop's address will take the place of the sermon at this opening service. The Convention will be called to order by the Bishop directly after the service. Afternoon session 2.30 P. M.

Reception by the Bishop of Pennsylvania and Mrs. Rhinelander at Bishop's House, 251 South Twenty-second street, to the Clergy of the Diocese, the Lay Delegates to the Convention, and the ladies of their families. 8 to 10 P. M.

May 7. Wednesday

Diocesan Convention. Morning service, 9.30. Afternoon service, 2.30.

May 12. Monday

Diocesan School Executive Committee, 4.30 P. M.

May 15. Thursday

Trustees of Diocese, 4.30 P. M.

May 18. Trinity Sunday

Celebration of the Semi-Centennial of the Emancipation of the Negro. St. James' Church, Twenty-second and Walnut Streets, 4.30 P. M. Bishop Rhinelander will preside.

May 19. Monday

Foreign Committee of the Woman's Auxiliary. Church House, 10 A. M. Speakers: the Rev. C. E. Snavely, of Cuba; and Mrs. Weber, of Mexico.

May 20. Tuesday

Local Assembly of the Daughters of the King. Christ Church, Tulpehocken and McCallum Streets, Germantown. Afternoon session, 4.30. Addresses by Mrs. Albert E. Clay and Miss Emma E. Behlendorff. Evening service, 7.30. Sermon by the Rev. John B. Harding.

May 26. Monday

Indian's Hope Association of the Woman's Auxiliary. Church House, 11 A. M.

Men's Auxiliary, 4.15 P. M.

May 27. Tuesday

The Graduation Exercises of the Church Training and Deaconess Home will be held in the Chapel of the Church House, 12th and Walnut Streets, at 11 A. M.

Archdeacon Bryan
Late of Panama

Rev. Dr. Bawn
Former Rector

Rev. Wm. Smythe
Present Rector

Bishop Garland

THE BISHOP WHITAKER MEMORIAL CHURCH, WEST PHILADELPHIA.

The ceremony of the breaking of the ground for a church as a memorial to the late Rt. Rev. Ozi William Whitaker, D.D., took place on Saturday, April 12, at 3 o'clock.

The good providence of God had so arranged the weather that only those who were determined to be present could be there. "Showers of blessing" were falling all around us. Yet a large congregation assembled in the chapel representative not only of St. Barnabas but of several neighboring parishes. We were gratified to welcome so many of the clergy, especially our venerable brother Rev. S. H. Boyer, and Archdeacon Bryan of Downingtown.

Most of the members of the Diocesan Missionary Committee, who have given so much time to the consideration of the plans of the new buildings, were present and took part in the digging, among whom were Deans Gilberson and Goodfellow with Arthur E. Newbold (chairman), Edward H. Bonsall and J. J. Collier.

Mr. A. J. Drexel-Biddle was also present and took part. We missed the cheery presence of Rev. S. P. Kelly, M.A., who was unavoidably absent, but the former rectors were well represented by the Rev. John G. Bawn, Ph.D. The members of the Advisory Board participated including the following: Dr. J. W. Eckfeldt, G. W. Rowbotham, J. Dawson, D. S. Smiley, A. J. Perry, W. Moninger, O. H. Cressman, W. Woodcock, E. Wil-

liams, G. E. Rollinson, G. W. Brown, J. F. Welden, J. C. Cave and T. W. Gorman.

Mr. Scarinci, who represented the Italian work, and Mr. Ed. Murray, the young men of the church, also took part.

Bishop Garland stirred all our hearts by his suitable references to dear Bishop Whitaker, "a good man, full of the Holy Ghost and of faith."

Dean Gilberson, who has watched over the Mission with kindest interest for many years gave a bright forecast of the future of St. Barnabas, and Dr. Bawn painted a most interesting picture of the Mission as it was twenty-five years ago, when the laborers were few, but very loyal to Christ and His Church.

MEMORIAL GIFTS.

We are happy to record the following in answer to the appeal of last month: A large Lectern edition of the American Standard Revised Bible presented by Mr. and Mrs. G. E. Rollinson, an altar service book, by the Girls' Friendly Society, and prayer books for the clergy by Mrs. Wm. J. Taylor (sister of Mr. Arthur E. Newbold). We are also promised a beautiful pair of brass gates for the chancel to be donated by Rev. G. Woolsey Hodge, M.A., and the vestry of the Church of the Ascension.

WM. SMYTHE.

St. Barnabas,
Sixty-fourth and Haverford Avenue.

CONFIRMATION SERVICE AT THE ALMSHOUSE

On Wednesday, April 9th, at three P. M., Bishop Rhinelander confirmed fourteen inmates of the Philadelphia Hospital and Almshouse in the little chapel of that institution. The candidates were prepared by the Rev. A. L. Millet, who is appointed by the City Mission as chaplain.

This service is a fine illustration of the splendid and aggressive missionary work the Church is doing among the poor and needy of the city through the Church institution known as the City Mission. As usual, the little chapel was filled to the doors with the halt, the maimed, the lame and the blind. Some were just about able to walk, others came tottering to the service on crutches, still others were carefully led by patients almost as miserable and as afflicted as themselves and many others came in rolling chairs.

It is wonderful to witness the enthusiasm with which these children of affliction enter into the spirit of the occasion. The responses are heartfelt, the singing is inspiring and the spirit of true worship so strong that one almost forgets he is in the company of souls whose lives are full of misery and pain—whose only hope is release from suffering through death. Each and every member of that congregation is teaching their more fortunate brethren the lesson of patience and devotion through suffering.

The Rev. Mr. Millet has been chaplain of the institution for many years. He is peculiarly fitted for the work. Every day of the week is he ministering to the children of misfortune who are brought to this colony of affliction.

We congratulate Mr. Millet upon the size of his confirmation class and we hope that his labors will be greatly blessed and his may be the joy of bringing many more souls into the Kingdom of God.

If any churchmen or churchwomen of the Diocese would care to aid Mr. Millet in his splendid work, we do not doubt but that he can suggest many ways they might be of real service to him.

Perhaps it might be a good and wholesome thing for some of us to visit the institution and see for ourselves what a splendid work Mr. Millet is doing. It might increase our faith and deepen our devotion.

WOMAN'S AUXILIARY

At the March meeting of the Indian's Hope, it was announced that $680, would be needed at each of the last three meetings of that Association to complete the special pledges. The largest special which the Indian's Hope has undertaken again, for this year is $1,200 for the salary of a missionary priest, the Rev. Mr. Shea, to the Karok Indians in the Diocese of Sacramento. These Indians have not had the Gospel preached to them until this work was begun. It is hoped that the Board of Missions will assume the support of this work hereafter, as it is a most important one.

GERTRUDE BORKS DOUGHERTY,
Secretary Indian's Hope Association.

"Monday," writes Bishop Brewer in *The Montana Churchman*, "I came home, where I stayed for four days, my longest stay at home for months."

THE JEWISH CHILDREN

The appeal of the Jewish children in our issue of April, for the retention of Miss Irwin, who has been doing so remarkable a work at 1630 South Fifth Street, has been answered in an unexpected way.

The Committee, who have been retaining her provisionally, have now, at Bishop Garland's suggestion and with Dr. Richardson's agreement, transferred the entire work to the new St. Timothy's House on Reed Street, to begin May 1st.

THE SHELTERING ARMS

The Thirty-first Annual Report of the Sheltering Arms has just been issued. This institution which was founded by Bishop Stevens in 1882 annually cares for nearly one hundred and fifty women and about the same number of infants. It provides a home for destitute women with their babies. Married or single women, without regard to religion or color, are sheltered and cared for in the Home for such a time as the need of each case requires, being sent to a maternity hospital and returning to the Sheltering Arms in three weeks. They are taught the care of infants, housework, laundry work, cooking, sewing. When they are ready to leave the Home, the Children's Aid Society or the Women's Directory helps the Sheltering Arms to find a suitable situation for them where mother and child are not separated, and where the woman can work for the honest support of her child.

This home also cares for babies made orphans by abandonment, deserted wives and widows with infants, in need of temporary help, or a motherless baby until the father can make arrangements to have it cared for.

Considering the poor condition of many of the babies entering the House, the record of mortality is very low, as there were but five who died during the entire year.

APPEAL FOR BOOKS AND MAGAZINES.

The women on the Board of Managers take a great interest in the Institution and are indefatigable in their efforts and ministrations. Donations of clothing from the sewing societies in our parishes are always welcome. At present there is also a great need of books and magazines. One of the rooms of the house has been fitted up as a sitting room; it is bright and cheerful and reading material would

be welcome. Doubtless every reader of THE CHURCH NEWS has a number of books which would be very acceptable and helpful in such an institution, so we make a special appeal not only for generous contributions of money but also for books; the latter can be sent to the Sheltering Arms, corner of Franklin and Brown Streets, or left with Bishop Garland at the the Church House.

This institution is supported by voluntary contributions and it should appeal to the sympathetic interest of every member of the Church; it is doing a splendid work and though it is impossible to get statistics as to the permanency of the reformation in the lives of those who have been sheltered in the Home it is encouraging to know that those heard from show satisfactory results. Within the past month we have heard from one of the boys whose mother was received twenty years ago, and he is supporting her. Such a home under Church influence is surely needed by many unhappy women, and all who contribute to the support and development of this work will be giving to a needed institution the means to train such to become useful and self-supporting women. Though the headquarters must always remain in the center of the city it is the hope of the Board of Managers that some day a branch house may be given to them in the suburbs.

A GOOD EXAMPLE

[The following notice sent out to the members of the "Tuesday Missionary Bible Class" may interest some of our readers. Does it not deserve much Imitation?]

The summer collection of the Tuesday Missionary Bible Class will be for the apportionment for general missions. This means "Bread and butter and coal" for the missionaries *you* have sent to our western states, Alaska, the Philippines, China, Japan, Africa, Brazil and to all places where our Church is carrying the message of the gospel. "Let this mind be in you which was also in Christ Jesus."

ALL SAINTS' CHAPEL, DARBY

The Borough of Darby lies, geographically, beyond the bounds of the city of Philadelphia; but in reality it is being more and more affected by the growth of the city. Its own population has increased greatly; and it is becoming an important center for that net-work of trolley lines which is rapidly binding city and country into a new unity. All this means that Darby has a bright future. And it is this, even more than the present opportunity, though that too is great,—which makes Darby an important field for the Church.

It is not many months since our work there was begun; but the progress has been most encouraging. The missionary in charge, the Rev. Charles A. Ricksecker, entered on his duties in February, 1912. A suitable place for holding public services was found, by the courtesy of the Board of Directors of the Public Library. From the start the people gave their hearty support to the venture, and within a year a larger and more fitting place of worship became urgently needed. A commanding site was purchased through the wise action of the Convocation; and the generosity and devotion of the congregation and outside friends has resulted in the erection of a new building. The Chapel was opened for the church services on the Fourth Sunday in Advent, 1912. And as an indication of the remarkable success of the mission it is only necessary to say that on Easter Day the services were attended by 750 persons.

The Chapel was equipped and furnished partly by numbers of the congregation; partly by friends interested in the work. St. Paul's Church, Chester, gave the altar; St. Asaph's, Bala, gave the Bishop's chair; Grace Church, Philadelphia, gave the choir stalls. To set apart these gifts, and the building itself, a service of Benediction was held on Wednesday, April 2d, by Bishop Rhinelander, assisted by Bishop Garland, under whose supervision the Chapel is placed. It was a beautiful and impressive service, concluding with the Holy Eucharist. After the service the Men's Club and the women of the congregation entertained the visitors at luncheon.

To equip this new mission properly a rectory is much needed. Eighteen hundred dollars is already pledged for this purpose: but $3,500 more is needed.

"There is unquestionably," says *The Pacific Churchman*, "a tremendous loss of power in the Curch due to the fact that so many of our lay people are not intelligently informed in regard to her work and current affairs. The importance of the Church newspaper is not urged upon our people generally."

RECORD OF OFFICIAL ACTS OF THE BISHOPS

[THE CHURCH NEWS is intended in part to present and preserve a record of the life of the Diocese. It has seemed wise, therefore, to include in each number a brief summary of the formal and official acts of the Bishops; just as many parish papers include lists of baptisms, confirmations and the like. There is little superficial attraction about such lists; but there real importance is perhaps greater than that of many other items we publish.—THE EDITORS.]

COMMISSIONS TO LAY READERS

March 25, 1913—Thomas C. Pole, Pomeroy H. Hartman.

April 9, 1913—William M. Ware, George Buckly Krantz, Victor A. Ellis.

ORDINATIONS

To the Diaconate.

Sunday March 30, 1913, the first Sunday after Easter. In the Memorial Church of St. Paul, Overbrook, by the Bishop of the Diocese,

Edmund L. Souder.

Samuel Evans, for the Bishop of Fond du Lac.

Claude Crookston, for the Bishop of Fond du Lac.

CLERGY TRANSFERRED

April 17, 1913—Rev. Forrest B. B. Johnston, to the Diocese of Michigan City.

April 17, 1913—Rev. Howard Morris Stuchert, to the Diocese of New Jersey.

CLERGY RECEIVED

April 5, 1913—Rev. John Lewis Holah, from the Diocese of Albany.

April 5, 1913—Rev. William H. Grier, from the Diocese of Maryland.

EPISCOPAL ACADEMY "COMMENDATION DAY"

The annual "Commendation Day" exercises of the Episcopal Academy, held Friday, April 4th, in the chapel, Locust and Juniper Streets, were attended by large numbers of parents and friends. The address of the morning was delivered by Bishop Rhinelander, while at the afternoon exercises, Rev. William T. Capers, rector of the Church of the Holy Apostles, was the speaker.

Students of the Upper School attaining a high rank in scholarship were honored in the morning. The afternoon exercises were given over exclusively to the middle and lower forms. Dr. William H. Klapp, Head Master, presided both morning and afternoon.

A feature of the day was the presenta-

tion of a silver and ebony spoon, awarded by the class of '77, to that member of the graduating class who has shown the greatest proficiency in scholarship, combined with a proper interest in athletics, true manliness of character and popularity among his schoolmates.

This prize was awarded to Henry Redwood Wharton, Jr., son of Dr. Henry R. Wharton. In 1911 the prize was awarded to Donald Fithian Lippincott, a famous University of Pennsylvania runner. Last year it was awarded to Edward Day Harris, who made a record on the University of Pennsylvania Foot-Ball Team last fall.

In awarding the prize Dr. Klapp said, "The recipient this year deserves this honor above all others," and Wharton was cheered for five minutes by his comrades, proving the truth of the Head Master's remarks.

Declamations of the Upper School were delivered by Henry M. Justi, Jr., William W. K. Freeman, Arthur H. Christian, Alfred T. Murdoch, Henry L. Brown, Jr.

Then came what might be termed a sketch, entitled, "Wanted, a Male Cook," in which the parts were taken by Elliott H. Glenn, Robert L. Gill, John A. Spooner and George W. B. Wood.

Declamations of the Middle and Lower Schools were delivered by Floyd T. Gibson, Joseph J. Pugh, David King, Joseph M. Wintersteen, Joseph W. Cooper, Jr., Walter Rebmann, Alexander J. Gray, Jr.

DAUGHTERS OF THE KING

The Local Assembly of the Daughters of the King of the Diocese of Pennsylvania will meet at Christ Church, Germantown (Tulpehocken and McCallum Streets), on Tuesday, May 20th. At the afternoon session, beginning at 4.30, there will be addresses by Mrs. Albert E. Clay, of the Church of the Redemption, West Philadelphia, and Miss Emma E. Behlendorff of New York City.

The evening service will be held at 7.30, and the sermon will be preached by the Rev. John B. Harding, rector of St. Mark's Church, Frankford.

EDUCATIONAL SECRETARIES

April, 1913.

About a year ago the Educational Secretary of the Board of Missions suggested that we try to have appointed an educational leader or secretary in each parish to assist us in spreading knowledge of missions in each organization in the parish. I am asked so often what her duties are, that I will try to define them as we see them. Of course, we must grow into the ideal, but by prayer, by tact and enthusiasm, as has been shown by the fifty-five working under me, these women will become, in God's good time, a power that will show in the Diocese.

The leader should be willing to come herself or to send some one to the Normal Class. Some one who would lead a class or have Mission Study Meetings should be sent. She should have under her a committee consisting of an active member of the Woman's Auxiliary, a member who is teaching in the Sunday-school, a member of the Girls' Friendly Society or King's Daughter—every woman's parish organization should be represented on the committee.

The leader would call the committee together in the fall and tell them what are the plans of the Diocesan Educational Secretary, give them free literature and ask them in turn to present the plans to her organization and try to help the leader form the Mission Study Class or meetings. Again in the spring, she would ask each to report to her what has been done to spread missionary knowledge,—how much had been used of the splendid matter prepared for our Sunday-schools at the Church Mission House, how many of the Girls' Friendly Society had been taught about missions, how many missionaries had visited the Auxiliary, as well as classes and Mission Study Meetings, and send in to Diocesan Educational Secretary a full report. It does not mean hard work nor should it interfere with any organization. It will save the rector much worry and it is more reasonable that the women of the parish should cooperate with the rector, and do this really fascinating work.

The ideal would be that the Parish Educational Secretary or her representative come to the Normal Class next year on China, then, would go back to her parish, form her class of her committee (one or two from Auxiliary, several teachers in Sunday-school, some associates in Girls' Friendly Society or Daughters of the King, etc.), teach them and that each should in Lent teach the members of her Auxiliary, Sunday-school or Girls' Friendly Society.

Such a plan was tried in a small parish near me and the result was seven study classes in that parish with fifty per cent of the entire congregation enrolled.

Is anything too hard for the Lord? We all surely feel that we are only doing His work by our dependence upon Him, so let us each try this plan and get missionary knowledge into every member of every organization in our churches.

GIRLS' FRIENDLY SOCIETY

Miss Mary A. L. Neilson, general president G. F. S. A., will conduct a class for Associates on Wednesday, April 30th, and Wednesday, May 21st, at the parish house of St. Jude and the Nativity, Eleventh and Mt. Vernon Streets, at 8 P. M. All Associates of the Society and any church women interested will be welcome.

The Annual Service for Candidates will be held at St. Luke's, Germantown, on Saturday afternoon, May 3d.

The G. F. S. Holiday House, 644 Hughes Street, Cape May, N. J., will open for the season on Wednesday, June 18th.

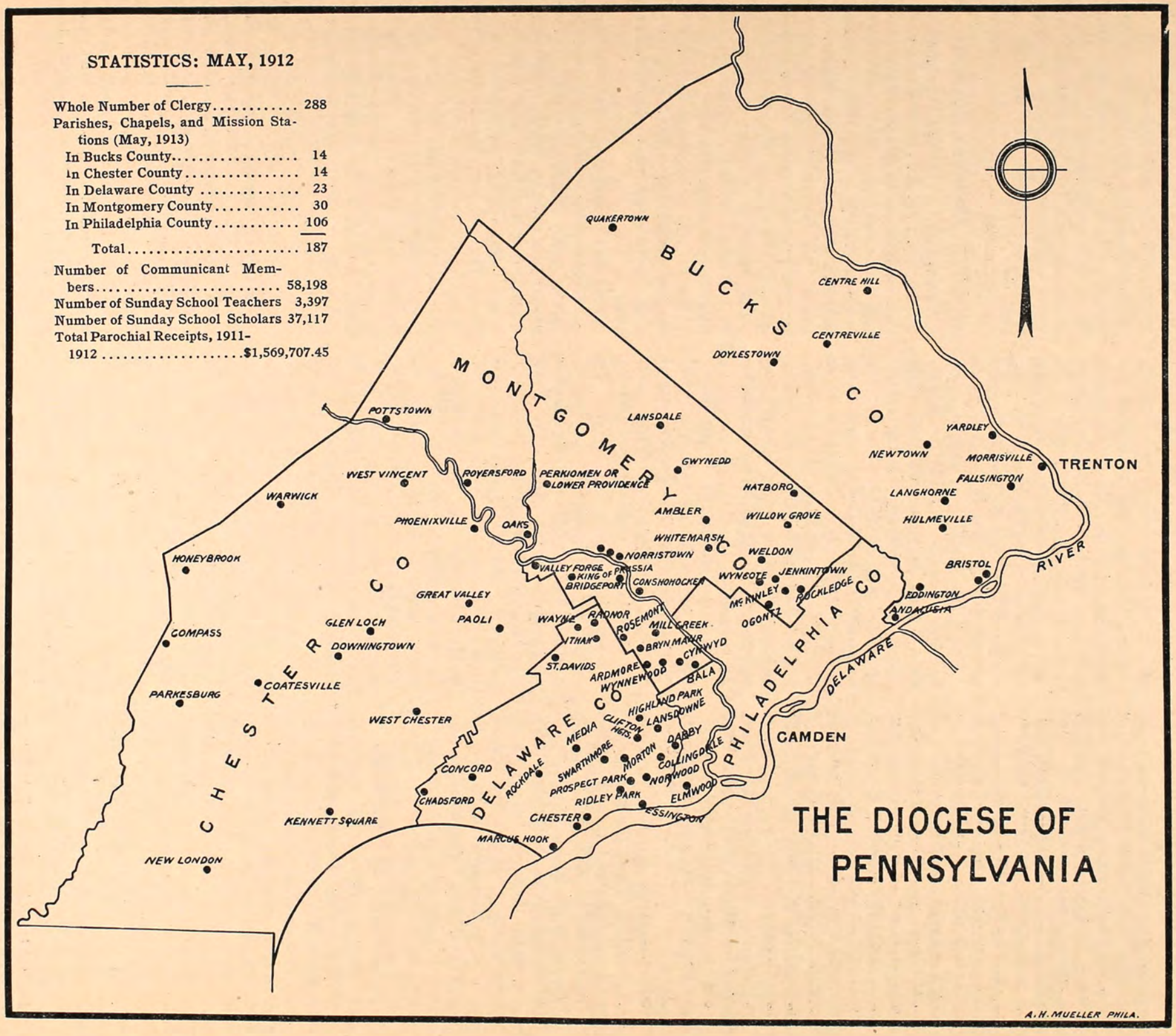
The April meeting of the Diocesan Council, and the conference which followed, were largely attended. The reports from the various departments showed that excellent work had been accomplished during the winter. Miss Emma Prichett, branch secretary of the Church of the Good Shepherd, Rosemont, read a very earnest paper on "What must be the qualifications for efficient work of the Associate of to-day?" Mrs. Edwin C. Grice's address on "One way of helping Girls" could not fail to be a help and inspiration to all who were privileged to hear her.

There was recently unveiled at St. Matthew's Church, Philadelphia, a handsome memorial window illustrating a subject seldom used by the artist in stained glass; the subject being "The Calling of Matthew." Matthew is seen seated in the portico of a building as Christ passes by. The moment chosen by the artist is clearly illustrated. Our Lord is seen turning toward Matthew as he utters the words of the text, "Follow me."

The window is a memorial to the former rector of St. Matthew's Church, the Rev. Robert Wright Forsyth, and was designed and executed by The D'Ascenzo Studios of Philadelphia.

STATISTICS: MAY, 1912

Whole Number of Clergy	288
Parishes, Chapels, and Mission Stations (May, 1913)	
In Bucks County	14
In Chester County	14
In Delaware County	23
In Montgomery County	30
In Philadelphia County	106
Total	187
Number of Communicant Members	58,198
Number of Sunday School Teachers	3,397
Number of Sunday School Scholars	37,117
Total Parochial Receipts, 1911-1912	$1,569,707.45



Vestrymen Elected Easter Monday, 1913

The following list of Vestrymen is as complete as the editors could make it from the information sent them

Bucks County

St. James', Bristol
G. M. Dorrance, Warden; G. W. Wright, Accounting Warden; Geo. L. Leigh, Armand V. Morris, Lewis Loechner, Irvin P. Wright, Mitchell Ancker.

St. Paul's, Bristol
William V. Leech, Rector's Warden; Ellis E. Ratcliffe, Accounting Warden; Louis Spring, James Stephenson, Dr. William C. LeCompte, Walter Pritchard, Harry Powell, J. P. Stradling, William P. McCoy, Secretary.

St. Paul's, Doylestown
Harman Yerkes, N. P. Yerkes, Thomas Dunlap, Thomas Ross, Henry A. James Irvin M. James, Burgoyne Rayton, William C. Newell, John Y. Hink, Arthur M. Eastburn, Henry C. Mercer.

Christ Church, Eddington
George Banes, Elmer Johnson, Lawrence G. Taylor, Price Patton, Lemuel Vandegrift, Frank Vandegrift, Wilmer M. States.

Trinity, Buckingham (Centreville)
Henry D. Paxson, Rector's Warden; Pierson V. Kirk, Accounting Warden; Charles H. Gilmore, Secretary of Vestry; C. Ross Carver, Harry E. Carver, Henry Eastwood, William Fryling.

St. Luke's, Newtown
Horace G. Reeder, Rector's Warden; J. Herman Barnsley, Accounting Warden; George M. McMaster, Secretary; Thomas P. Chambers, John Mitchell, Lewis C. Wettling, John S. Bryan.

Chester County

Church of the Trinity, Coatesville
S. Horace Scott, Newton H. Stone, Lewis B. Henson, William H. Thomas, Horace A. Beale, Jr., John Speakman, James G. Downward, Jr., William S. G. Cook, Hugh E. Stone.

St. John's, Compass
Louis Williamson, Joseph H. Paschall, Frank Willits, Paul Willits, V. Martin, William Howe, Henry Faucett.

St. James', Downingtown
William W. E. Ash, Joseph Sharpless Ashbridge, Dr. Joseph Huggins, John E. Lloyd, John P. Noll, A. P. Ringwalt, Chandler P. Roberts, Howard E. Simmons, John William Stone, F. E. A. Townsend, Dr. Isaac H. Whyte, J. Hunter Wills.

St. Peter's, Phoenixville
Andrew R. Whitaker, Secretary; John S. Deans, F. D. Dmack, W. H. Gulick, C. F. Hoppe, W. T. Kelly, J. B. Mitchell, J. W. O'Neal, W. H. Reeves, J. W. Sigman.

St. Peter's Church-in-the Great Valley, Phœnixville
R. Francis Wood, Rector's Warden; Henry Curry, Accounting Warden; William H. Reaves.

Advent, Kennett Square
Henry C. White, Fred. T. MacDonald, Frank L. Beeby, Thaddeus W. Harry, Charles R. Jacques, Benjamin Furness, W. F. R. Whittington.

The Good Samaritan, Paoli
Charles E. Coxe, John Mateer, L. G. Graff, Clement S. Phillips, John M. Wirgman, Alexander B. Coxe, Edwin G. Dreer, Thomas Hartshorne, Gardner Cassatt.

St. Andrew's, West Vincent
C. V. Smith, Secretary; W. H. Gulick, R. Loomis, Jonah McAfee, William Ralston, Wm. H. Reeves, A. R. Whitaker.

St. Paul's, West Whiteland
Lardner Howell, Thomas H. B. Jacobs, George W. Jacobs, Jr., Philip P. Chase, John D. Thomas, Clarence S. Kates, Lewis P. Frame.

Holy Trinity, West Chester
George W. Conway, Rector's Warden; John H. Darlington, Accounting Warden; Lawrence J. Morris, Samuel C. Schmucker, Ph.D., Willis H. Hazard, Ph.D., Lafayette Pyle, William S. Windle, Charles M. Grimm, Percy C. Hoskins, M.D., Charles H. McCowan, M.D., Harry A. Rothrock, M.D., Hugh P. Brinton.

Delaware County

Christ Church, Media
William J. Dickson, Rector's Warden; Charles T. Dabney, Accounting Warden; William H. Cope, Arthur Brown, John H. Hawkins, Elmer E. Melick, James P. Hunter, Horace R. Manley, Henry H. Lee.

St. Paul's, Chester
Joseph D. Oliver, J. A. G. Campbell, T. Edward Clyde, W. G. Randle, Elwood Tyson, William H. Worrillow, Samuel Anderson A. A. Roop, William G. Price.

St. David's, Devon
Joseph H. Coates, Henry P. Conner, T. Mellon Rogers, R. Francis Wood, Edward F. Beale, Nathan M. Fox, William Paul Morris, J. Hunter Moore, Robert S. Wickham, John L. Mather, R. Brognard Okie, William W. Morris, Charles T. Mather, William B. Whelen.

St. John the Evangelist, Lansdowne
Alexander Wilson, Jr., Thomas M. Longcope, Horatio T. Launder, William A. McEwen, William S. Austin, Samuel L. Kent, George W. Statgill, Henry Eneu Johnson, Charles J. Pilling, William H. Hirst.

St. James', Prospect Park
Walter F. Barber, Warden; Thomas A. Flannigan, Treasurer; James C. Lukens, W. H. Kinkaid, J. Z. Rush, A. Deacon, C. E. Haskell.

Christ Church, Ridley Park
John S. Adelhelm, Henry W. Buse, John J. Collier, St. George H. Cooke, J. E. Fleming, E. Roberts Hall, James R. James, Griff L. Jones, Charles E. Kingston, Robert R. Kitchel, Theodore E. Kremer, Dr. John V. Merchon, Frank A. Snowden.

Trinity, Swarthmore
Percy C. Belfield, Warden; W. Barker Keighton, Treasurer; William H. West, Clerk; George Whitman Casey, Louis D. Wallace, Herbert P. Onyx, Dr. John W. Adams, William L. Girdwood.

St. Mary's, Wayne
R. Emott Hare, Rector's Warden; Dr. Joseph C. Egbert, Accounting Warden; Samuel A. Abbott, W. Livingston Boyd, Edward F. Pugh, Dr. G. Lee S. Jameson, Charles L. S. Tingley, Charles H. Strout, Samuel T. Fulweiler, Lewis R. Brooks, William W. Hearne, William T. Wright.

Montgomery County

St. Mary's, Ardmore
James M. Rhodes, Charles S. Powell, H. Bartol Brazier, F S. Bigelow.

St. Asaph, Bala
Joseph R. Rhoads, David E. Williams, William Ellis Scull, G. Brinton Roberts, Edward H. Hanson, George Sullivan, Dr. Charles A. Service, Louis C. Baker, Jr., Frank H. Moss.

St. Paul's, Cheltenham
Charles D. Barney, Rector's Warden; Thomas E. Shoemaker, Accounting Warden; James D. Rowland, Henry H. Roelofs, George W. Elkins Allen Butler, Henry M. Watts, Horace Ervien, Caleb E. Fox, George W. Long, Joseph E. Widener, Daniel B. Wentz.

Calvary, Conshohocken
John F. Bowker, William Cleaver, Reese P. Davis, Will J. Davis, H. De L. Downs, Charles E. Herron, J. Ellwood Lee, George T. Lukens, M.D., William Whitton, John Wood, Jr.

Messiah, Gwynedd
Henry B. Coxe, Rector's Warden; William H. Harding, Accounting Warden; Charles E. Ingersoll, Benjamin F. Lewis, Henry McK. Ingersoll, Dr. M. R. Knapp, Thomas H. Miles, Andrew A. Blair, Hon. Charles F. Gummey, Henry B. Bartow, John T. Paulding, Pemberton Hollingsworth.

Church of Our Saviour, Jenkintown
W. W. Frazier, Rector's Warden; C. B. Newbold, Accounting Warden; E. I. Bacon, B. Borie, C. L. Comfort, S. H. Cross, G. H. Fisher, G. Fleck, H. Fleck, J. S. Merritt, J. W. Pepper, A. J. Smith.

Redeemer, Lower Merion, Bryn Mawr
N. Parker Shortridge, Rector's Warden; J. Randall Williams, Accounting Warden; J. Hunter Ewing, Archibald R. Montgomery, Rowland Evans, Philip Godley, George F. Curwen, George L. Morris, Secretary; Parker S. Williams.

All Saints', Norristown
Jacob D. Lallade, Rector's Warden; Thaddeus S. Adle, Accounting Warden; Granville Taylor, Nicholas L. Moon, Lemuel Zimmerman, David H. Hallman, Thomas S. Neall, W. W. Harrison, Van Dorsen Tyler.

St. James', Perkiomen
D. M. Casselberry, S. W. Pennypacker, W. P. Fenton, F. M. Bailey, George W. Garner, Charles C. Hughes, George Walker, Captain T. M. Hart.

Christ Church, Pottstown
Charles P. Ancona, Benton Cadwalder, C. H. Bowen, Joseph Hartshorne, N. R. Turner, Ellis Mills, Percy Williamson.

Holy Nativity, Rockledge
William Potter, Samuel M. Hazlett. Joseph Corrigan, Secretary.

St. Paul's, Upper Providence
Caleb Cresson, Rector's Warden; Francis M. Cresson, Accounting Warden; Samuel W. Gumbes Charles W. Gumbes Dr. Joel D. Brown, Howard M. Wilkinson, Francis V. Eavenson.

St. Thomas', Whitemarsh
James Van Court, William H. Taggart, Richard M. Cadwalader, William Wright, William H. Hart, Dr. Norris W. Vaux.

All Hallows', Wyncote
Cyrus H. K. Curtis A. B. Parvin. W. C. Kent John N. Frazier, H. G. Fetterolf, Treasurer; H. J. Keser, H. Vance Peters, W. S, Schellenger, F. C. Pullman Secretary.

St. James', Perkiomen
Capt. Theodore Hart, Senior Warden; W. P. Fenton, Accounting Warden; F. M. Bailey, Secretary; D. M. Casselberry, George W. Garner, Charles C. Hughes J. Stroud Weber, Joseph Miller, John Weber, Granville B. Lane, Dr. M. Y. Weber.

Philadelphia County

Advent
Victor A. Ellis, Frank H. Warner, Westford D. Warner, Oliver F. Prentice, Frank H. Drehr, Leonard F. Greiner, George De Grasse, A. M. Lepps, Charles A. Mahon, Harry Strickenhein.

Advocate
Frank C. Brooker, Joseph W. Trickett, William G. Gaston, Milton E. Ulmer, Weston C. Boyd, Richard Y. Cook, C. Stanley French, James Whittington.

All Saints', Moyamensing

E. Peterson, Samuel Milligan, John Beatty, James F. Morrison, H. L. Duhring, Jr., Robert J. Adams, A. Wayne Howitz, Charles F. Edme, Frederick Fenner, John Hudson, James Stewart, Wesley McClelland.

The Annunciation

W. Le Mar Talbot, Harry E. Carver, Harvey H. Colbath.

Ascension

Thomas R. Nelson, M.D., Rector's Warden; Millard F. Roberts, Accounting Warden; Thomas R. Neilson, M.D., Charles L. Borie, Jr., William C. Lloyd, Millard F. Roberts, John D. Henderson, Spencer Ervin, Richard Gilpin, Edward F. Pugh, Harry B. French, Walter M. Newnam, John S. Newbold, George M. Coates, M.D.

Atonement

R. Dale Sparhawk, Rector's Warden; Richard R. Conarroe, Accounting Warden; Fred H. Bendig, Jr., William M. Irish, Dr. Henry D. Jump, William H. Shoemaker, Samuel M. Smith, J. Harvey Gillingham, Charles E. Buzby, Charles P. Truitt, John V. Martin, Charles F. Wheeler.

Calvary, Germantown

William B. Kurtz, Abram E. Brecht, William Mellor, William C. Houston, Secretary; William P. Barba, Samuel B. Van Dusen, Lewis W. Wister, Reynolds D. Brown, C. Stevenson Newhall, Malcolm A. Shipley, Dr. Norton Downs, Jay Gates.

Calvary, West Philadelphia

Samuel W. Ihling, Rector's Warden; Charles L. Filbert, Accounting Warden; Thomas S. Martin, 3d, William Stanton Macomb, William J. Crout, Louis B. Ashbrook, Henry R. Dowdy, J. Edwin Pancoast, Francis B. Wallace, Adam Zang, Thomas S. Reed, Charles J. Paist.

Christ, Germantown

Charles W. Schwartz, Sheldon Potter, William R. Pugh, William N. Johnson, M.D., Francis B. Falkner, J. M. Woodroffe, O. N. Middleton, Henry R. Baremore, Richard H. Morris, Charles Heyer, George T. Morgan, Keith R. Rodney.

Christ, Second above Market Street

Charles P. Keith, Rector's Warden; William White, Jr., Accounting Warden; T. Hewson Bradford, M.D., William Easterly Ashton, M.D., Allen Childs, J. Brinton White, Joseph Ogden, Richard Peters, Charles Davis Clark, Emlen Hutchinson, Thomas M. Seeds, Edward Lowber Stokes.

Christ, Franklinville

William Simpson, George B. Knickerbocker, E. Morris Allen, William Hardy, Arthur Robinson, George Mason, Benjamin Silvis, Mr. Stiles, Sr., Mr. Young.

Church of the Saviour

Charles B. Fritz, Rector's Warden; Frank Battles, Accounting Warden; George P. Kimball, Charles H. Clarke, James A. Connelly, Dr. Charles H. Thomas, Charles Watson, J. Clifton Buck, Col. O. C. Bosbyshell, A. C. Buzby, Horace H. Lee, L. H. Weatherly.

Covenant

Charles A. Klink, Henry M. Kister, Z. H. Taylor, Robert Glenn, Samuel L. Gerhard, Frank, G. Cassler, Samuel Evans, Gaston Daus, W. W. McFarland, Henry C. Stewart, William P. Meurer. Otto Kraus, Jr.

Emmanuel, Holmesburg

Henry B. Weed, Rector's Warden; N. T. Jerman, M.D., Accounting Warden; George S. Clark, Col. William Bender Wilson, Richard F. Clay, Jesse W. Ringrose, Charles A. Stackhouse, Clarence J. Lewis, M.D., A. Daisley Fairman, Axel Teisen, Frank S. Christian, Frederick J. McWade.

Emmanuel, Kensington

William Patton, William T. Buck, A. E. Helffenstein, John Glazebrook, F. L. Porteus, Isaac Gillett, Jacob Davis, Jr., Henry Poskett, Solomon Levy, James Oliver, William Ingram, Thomas B. Patton.

Epiphany, Germantown

Charles H. Thompson, Rector's Warden; Clarence B. Collier, Accounting Warden; J. J. Wernle, Secretary; Harry F. Baker, Nathan J. Dunn, Morris W. Rudderow, Walter B. Seeley, Walter G. Sibley, Walter Willard.

Epiphany, Sherwood

Edward B. Hendrickson, Walter M. Kalmey, Benjamin R. Hoffman, George L. Langston, Albert E. Hurst, George W. Cartaret, Charles W. Schofield, Charles W. Hurst, Horace A. Smith.

Gloria Dei (Old Swedes')

Charles E. Nock, Thomas Winsmore, Joseph M. Lavell, Frank MacFarland, James C. Sutton, Lodge Colton, William W. Dickhart, Edward S. Oliver, Thomas W. Sparks, Richard E. Clay, J. Lawrence Warner, William M. Setman.

Good Shepherd, Kensington

William Tardif, Henry Budd, Horace Budd, Isaac Schlichter, Joseph Kenworthy, George S. R. Wright, Edward Meadowcraft, Howard R. Priest Dr. Christian G. Yaegar, Hesser C. Clapham.

Grace, Mt. Airy

E. V. Lansdale, J. W. Bayard, W. F. Fell F. M. Dunn.

Holy Apostles

William R. Chapman George W. Jacobs, J. Lewis Smith, William G. Casner, Alfred M. Gray, William A. Huey, Jerome S. Cross, Joseph A. Perkins, Alexander P. Colesberry, William R. Chapman, Jr., William H. Funston, Robert P. Shick.

Holy Comforter, West Philadelphia

L. Willard Harris, Charles H. Price, M.D., Herbert Brown, John F. James, William J. Harper, William H. Lodge, John Martin, Robert J. Allen, George W. Robertson, Alfred S. Briggs, Charles I. Wilkinson, Joseph G. Bates.

Holy Innocents, Tacony

John H. Currier, Ed. H. Curtis, Dr. E. E. Keiser, C. M. Titus, Dr. D. B. Umstead, Frank Watson, W. Titus, Dr. H. P. Neel, Arthur Worrall, Alvin Case, R. Shapcott, William McMillan.

Holy Trinity

Morris Earle, Rector's Warden; John W. Townsend, Accounting Warden; W. W. Frazier, Carroll S. Tyson, Henry H. Collins, Samuel Hinds Thomas, Joseph P. Remington, George R. Ganow, Hon. Charles F. Gummey, Dr. John B. Roberts, Carl N. Martin, C. Christopher Morris.

House of Prayer

D. C. Moffatt, Rector's Warden; George Anstotz, Accounting Warden; John F. Copestick, William Hoffman, E. Lackman, R. Foxe, Mr. Fittan.

Incarnation

Hon. F. Amédée Bregy, Rector's Warden; Charles B. D. Richardson, Accounting Warden; Richard Maris, Clarence K. Klink, George B. Hawkes, George A. Elsasser, Esq., George T. Moxey, Walter C. McIntire, Charles E. Grange, Herman W. Coxe, James E. Mitchell, William H. Curtis, Jr.

Messiah

James T. Brown, Harry Craig, Alexander McGarvey, Samuel Humes, William Moffett, Maurice C. Niepling, John D. Oehler, James Robinson, Adam Rutherford, Henry B. Rutherford, Lewis Stewart, James Snodgrass.

Redemption

James Hay Simms, Harvey L. Philips, William Moore, Albert H. McCauley, James Simms, Charles Ormston, Andrew G. Orr, Edgar N. Cherry, John G. Gilpin, Frank W. Godwin, Clement B. Lowber, William Richards.

Resurrection

Milton Birch, Winfield C. Scott, Horace G. Van Court, Daniel Blair, Joseph E. De Cray, Douglas Leake, Charles Alfred Gill, H. S. Townsend, F. Pierce Buckley, Frederick Webber, E. Forrest Cooper, Dr. John C. Applegate.

St. Alban's, Roxborough

William A. Bush, Rector's Warden; William A. Knipe, Accounting Warden; James R. Lord, William A. Taylor, Ralph R. Moyer.

St. Alban's, Olney

Herbert H. Ives, Rector's Warden; Wellington J. Snyder, Accounting Warden; Henry Behrens, Isaac Dadaker, Thomas Noone, Samuel Steele, J. H. Van Horn, Harold Hamerton, Arthur V. Turner, Harold H. D. Balbirnie, Albert B. Roop, George R. Dewees.

St. Ambrose Mission

Joseph Dean Warden, Dr. J. T. Simpson, Treasurer; Harry Jepson, Benjamin R. Browne, Robert Bone, Albert Bastow.

St. Andrew's

Effingham Perot, Rector's Warden; Henry B. Bartow, Accounting Warden; Lucius S. Landreth, Dr. Wilbur P. Klapp, Lorenzo Guerrero W. Linton Landreth, Dr. Frank Woodbury, Morris W. Stroud, Jr., L. J. Riley, Jr., H. H. Watkins, Jr., Alfred L. Belfield, Morris W. Stroud, Sr.

St. Andrew's, West Philadelphia

A. R. McIlvaine, Richard H. Watson, George W. Mason, William A. Powell, Spencer D. Wright, J Gilbert McIlvaine, Thomas Thompson, C. B. Longenecker, Richard Brown, Howell R. Hanson, Harry W. Powell.

St. Barnabas' Mission, West Philadelphia

W. D. Squires, Accounting Warden; W. S. Boyd, Treasurer; G. W. Rowbotham, Clerk.

St. Barnabas', Kensington

T. Hanna, T. E. Wilkinson, G. W. Gill, William H. Ingram, S. Mutch, W. Llewellyn, S. D. Matthews, J. Gamble, W. Perry, S. L. Schumo, H. C. Tily, A. J. Bussenius.

St. Bartholomew's

Frank H. Haynes, Warden; A. E. Hindle, Accounting Warden.

St. Clement's

Francis D. Wetherill, George Theodore Roberts, Francis M. Berry, George H. Lea, S. McKean Bayard, Clinton Rogers Woodruff, Caleb F. Wright, George Lewis Mayer, William Weaver Lukens, Stevenson Hockley Walsh, Edward A. Casey, J. Lawrence Wetherill.

St. David's, Manayunk

Orlando Crease, Rector's Warden; Richard Shaw, Accounting Warden; B. A. Mitchell, George Howard, Henry Birkhead, Arthur K. Marsden, James Z. Holt, Henry Howard, Matthew Leech, Walter Westerman, Walter Righter, Louis Freyling.

St. Elisabeth's

William S. Neilson, Accounting Warden; William B. Abbey, John E. Dougherty, S. Wharton Haney, Robert S. Hayward, Henry L. Kelley, William McKean, J. Joseph McPherson. Charles P. Robson, Clinton Rogers Woodruff, Esq.

St. George's, West End

William Pendlebury, John Oliver, Charles H. Bardsley, Walter Loring Webb, Joseph Williams, Mark K Lewis, Charles E. Batchelder, Dr. E. L. Graf.

St. James', Hestonville

Edward H. Harding, H. M. Fisher, Robert McCormick, Walter E. Newman, Sr., R. C. Marshall, John Pace, Z. H. Taylor, R. A. Reinhart, Philip E. Rehmer.

St. James', Kingsessing

Richard Tangye, Albert J. MacFarland, W. J. Applebaugh, Thomas H. Gesner, John Moore, P. L. Mason, William Shaw, Wentworth Mills, G. C. Callahan.

St. James'

Robert C. Drayton, Rector's Warden; James S. Merritt, Accounting Warden; S. Kingston McCay, B. Frank Clapp, Stanley G. Flagg, Jr., Ewing L. Miller, Maskell Ewing, Francis I. Gowen, Henry B. Coxe, Theodore W. Cramp, Edward S. Sayres, John O. Platt.

St. James the Less

Robert S. Smith, Francis A. Lewis, Charles E. Haines, R. Emott Hare, George S. Philler, George Wharton Pepper, C. S. W. Packard, Clement B. Newbold, James Logan Fisher, John W. Pepper, John Wagner, Samuel T. Wagner.

St. John's, Northern Liberties

Charles Andrew Brown, Rector's Warden; George Chandler Paul, Accounting Warden; Daniel F. Grafley, Thomas Corry, John Brown, Robert Patton, William T. Hamilton, LeRoy McDermott, William Hodgens, George Chandler Paul, Jr.

St. John's (Free)

Andrew Black, C. Warren Lindig, Hazlet Creelman, George Margerum, Henry G. Talmadge, John Bell, Frederick Thorn, William J. Moss, Harry Kraft, William Phillips.

St. John the Baptist, Germantown

J. H. Moore, Henry F. Darby, W. H. E. Wehner, M.D., J. Edward Craven, J. H. Green, Robert Hyde, Charles Cobb Van Riper, William Buchanan, Jr., William F. Henson, D.S., Fergus Elliott, H. C. Hillmer, T. J. Schmitt.

St. Jude and the Nativity

John E. Baird, Rector's Warden; G. William Spiess, Accounting Warden; Col. J. Warner Hutchins, Lewis J. Flick, Sr., E. L. Maize, Lewis W. Bitting, George B. Erskine, Dr. W. H. Taylor, James Drabble, D. Allen Knight, Frank J. Smith, Secretary.

St. Luke's, Germantown

William F. Potter, Frank C. Gillingham, Sydney L. Wright, Stewardson Brown.

St. Lukes', Kensington

Joseph Scholes, John Moore, James Kerr, John Gaul, John H. Senior, Robert Cumming, James L. Cumming, William Rowbottom, Edwin Pearce, Arthur Boswell, George Wilkinson, Robert Sargent.

St. Luke's and the Epiphany

John W. Pepper, Charles Stuart Wurts, Alfred G. Clay, John W. Brock.

St. Luke the Beloved Physician, Bustleton

H. H. Barton, Jr., Rector's Warden; Charles H. Heyer, Accounting Warden; William C. Arrison, Secretary; A. L. Boorse, Eugene Beck, Louis H. Farrell.

St. Mark's, Frankford

Harry L. Buckius, Robert Pilling, Thomas Simpson, Elwood S. Davis, George F. Thompson, William L. Markley, Adam C. Stanger, Thomas Creighton, Lincoln Cartledge, Frank J. Haas, Benjamin F. Rittenhouse, Joseph R. Embery.

St. Mark's

Ernest Zantzinger, Rector's Warden; George Wharton Pepper, Accounting Warden; Robert Brown Sterling, William Masters Camac, Lewis A. Riley, William F. H. Reed, S. Wilson Fisher, Thomas Reath, E. Hollingsworth Siter, Horace Brock, Adam de Trampe, Phillip H. Brice.

St. Martin-in-the-Fields

Charles E. Van Pelt, Nathan A. Taylor, Hollinshead W. Taylor, S. F. Houston, Dr. George S. Woodward, Francis D. Lewis, Joseph L. Bryan, Samuel Porcher, H. H. Kingston, L. Ashley Faught.

St. Michael's, Germantown

G. Elwood Wagner, Nathaniel W. Ashmead, John Welsh Young, Augustus S. Anderson, Herbert Welsh, Chas. E. Pancoast, William T. Murphy, Dr. Alexis D. Smith, C. T. Underwood, Charles Walbridge, Warren R. Birchal.

St. Martin's, Oak Lane

Dr. Thomas Betts, Thomas M. Bains, Charles W. Asbury, F. Wallace Munn, Alfred H. Buckley, Joshua M. Holmes, John A. Kilpatrick.

St. Mary's

George Hall, Rector's Warden; J. Abbott Maguire, Samuel G. Diehl, George Esherick, Charles A. Watts, Accounting Warden; William I. Rutter, Jr., Charles H. Yarnall, George C. Davies, Francis H. Lee, Ralph Souder, Franklin M. Potts, Henry J. Edsall.

St. Matthew's

Edward H. Bonsall, Rector's Warden; James H. M. Hayes, Accountin Warden; S. R. Marshall, John Overn, E. R. Stone, M.D., Henry D'Olier, William W. Thomson, Isidor Levin, Frank O. Zesinger, Franklin S. Edmonds, William L. Taylor, M.D., Abraham M. Beitler.

St. Matthias

D. Wilson Chambers, Clarence L. Harper, William H. Sutter, William Kirkbride, Andrew C. Connelly, Horace S. Morrison, Robert P. De Silver, Charles M. Burk, M.D., Daniel J. Bishop, John V. Scott, J. Joseph Stratton.

St. Nathanael's

William Oldfield, Harry Allen, George Newton, Edwin Moore, Rocies J. Aulenbach, John Pike.

St. Paul's, Chestnut Hill

Charles B. Dunn, C. Stuart Patterson, William Potter, Isaac Starr, Arthur E. Newbold, Radcliffe Cheston, M.D., John H. Craig, Edward S. Buckley, Jr.

St. Paul's, Overbrook

Clarence E. Porter, Horace H. Fritz, Percy Simpson, Professor Warren P. Laird, S. Ashton Scuder, Henry Marston, Nathan H. Davis, Charles C. Townsend, Lewis R. Dick, Dr. E. I. Keeffer.

St. Paul's, Fifteenth and Porter Streets

Samuel J. Buck, Sr., Dr. John Wilkinson, William C. Butler, William M. Beardwood, Thomas S. Boyle, Joseph W. Gardiner, Sr., Robert W. Makim, Robert Galbraith, Maurice J. Crean, Eugene F. Gillin, John G. Bruder, Robert W. Montgomery.

St. Peter's, Germantown

Samuel Wray, Rector's Warden; Edward A. Groves, Accounting Warden; William T. Gummey, Secretary; Samuel B. Bowen, E. D. Mullen, J. Lee Patton, Benjamin H. Shoemaker, William S. Lloyd.

St. Peter's

W. Moylan Lansdale, Rector's Warden; George H. Fisher, Accounting Warden; John Cadwalader, S. Davis Page, Henry M. Fisher, M.D., Alexander J. D. Dixon, Richard Ashhurst, F. P. Henry, M.D., W. W. Frazier, Jr., Sidney W. Keith, Sharswood Brinton, David S. B. Chew.

St. Philip's

M. Veall, Rector's Warden; L. P. Muller, Accounting Warden; John M. Walton, E. B. McCarthy, C. A. E. Codman, Percy A. Legge, Francis M. Hutchinson, T. Birch Starling, C. E. Jones, Thos. L. Ludes, Jr., John Culin, Chas. C. Kinney.

St. Sauveur

E. R. Perrot, Dr. John B. Roberts, Otto Bacmeister, Edward Biddle, Eugene Laurent, Joseph Godard, Jules Sircoulon, Dr. F. T. Stewart, Louis Bourgeois, Wayne Whipple, Warren C. Graham, Edouard Laurent.

St. Simeon

William Carey, Henry C. Lawser, George E. Driver, Alexander C. Cain, Daniel A. Wedmore, John F. Scholes, James E. Jeffries, Henry Brewin, Heber M. Lamon.

St. Stephen's, Wissahickon

Henry Dahm, Rector's Warden; Arthur E. Richards, Accounting Warden; Joseph Hodgkinson, Secretary; Harry C. Price, Raymond Saylor, John W. Fozard, Samuel Milligan, Richard E. Wilson, J. William Banning, Edward Jeffries.

St. Stephen's

J. Hunter Ewing, Church Warden; Roland J. Morris, Rector's Warden; J. Albert Caldwell, John T. Lewis, Jr., J. B. Van Dusen, Jr., William H. Hollar, William H. Hansell, Charles L. McKeehan, Dr. Addirsell Hewson, William R. Taylor, C. Howard Colket, Robert T. Boyd.

St. Thomas'

Raymond J. Burr, Preston C. Slowe, David B. Rosell, Charles F. Trulear, Joseph T. Seth, Oliver L. Simpson, George W. McClain, George E. Hall, Thomas W. Meade, J. Thomas Butler, Algernon B. Jackson, Dr. J. T. Howard.

St. Timothy's, Roxborough

J. Vaughan Merrick, Rector's Warden; William Lawton, Accounting Warden; Walter Baumann, B. W. S. Stirling, J. Hartley Merrick, Thomas Cope, Alvin C. Goell, Herbert Stafford, C. C. Kleckner, William T. Stroud, Charles Eastwood, Frank Dennison.

Transfiguration

J. Walter Maxwell, Lewis H. Baer, Thomas B. Prichett, Oliver L. Munns, Jacob A. Fritz, Ernest H. Chase, James W. Collum, Alfred H. Pancoast, Albert S. Haeseler, Edward W. Patton, William R. Kay, Frank L. Lorrilliere.

Trinity, Oxford

Rush Rowland, James Logan Fisher, George Harrison Fisher, William Overington, Jr., Sydney E. Hutchinson, William Easterbrook, Dr. William Whitaker.

Trinity, Southwark

Charles M. Peterson, M. H. Peterson, Lewis G. Carey, Roscoe Walton, F. G. L. Reynolds, C. J. Kett, E. Segelken, F. Weiss, A. Meadowcroft, C. Shane, G. Deal, H. Whittle.

Zion

Charles H. Wagner, Dr. John T. Walker, Joseph S. Goodbread, William F. Allen, Howard R. Sheppard, George A. Latimer, Dr. A. Cornish, J. Howard Fell, William H. Rittenhouse, William M. Stevenson, James M. Holm.

DEACONESS RETIRING FUND

CONTRIBUTIONS to the Deaconess Sanford Retiring Fund amount at this date (April 21st) to $12,180. They are slowly but steadily creeping up to the $15,000 asked for. Deaconess Sanford has expressed very grateful appreciation of this provision made for her regretted retirement from active work. With characteristic unselfishness she is specially pleased that this has been done in a way which will ultimately enlarge the general fund slowly forming to provide for the retirement of other deaconesses who comply with the conditions of receiving its benefits.

J. De Wolf Perry.

WASHINGTON MEMORIAL CHAPEL: VALLEY FORGE

Bishop Garland has appointed the following members of the Committee for the completion of the Washington Memorial Chapel at Valley Forge.

Committee: The Rt. Rev. Thomas J. Garland, D.D., The Rev. W. Herbert Burk, John E. Baird, T. Broom Belfield, A. J. Drexel Biddle, George R. Bower, Reynolds D. Brown, J. C. Buck, B. Frank Clapp, Joseph Hornor Coates, William Drayton, Morris Earle, W. W. Frazier, Stevens Hechscher, George M. Henderson, Francis A. Lewis, Ewing L. Miller, W. D. Neilson, William H. Reeves, Thomas E. Shoemaker, Charlemagne Tower, R. Francis Wood, George Woodward, M.D.

Committee on Memorial Windows: The Rev. Henry Martyn Medary, the Rev. L. C. Washburn, S.T.D., Joseph Hornor Coates, William Drayton, William H. Reeves.

The largest response to the appeal of collections from parishes and missions came from Calvary Church, Conshohocken, $129.95.

Pledges for the completion of the Fund may be sent to Bishop Garland, Church House, Twelfth and Walnut Streets; R. Francis Wood, Esq., Treasurer, 328 Chestnut Street; or to any member of the Committee.

Magistrate Eisenbrown was the guest of honor at the annual banquet of the Workingmen's Club of the Church of the Saviour, Philadelphia, on March 27th. Addresses were made by the rector, the Rev. Robert Johnstone, and his assistant, the Rev. Paul S. Howe.

CHANGING CHINA

[The following letter sent by the Board of Missions to the Clergy of the Church, aught to be seen by all its members. We print it entire.—The Editor.]

Reverend and Dear Sir:

From the State Department at Washington, we have received a copy of the following message, sent by the Chinese Government to the provincial authorities and leaders of Christian churches in China:

> "Prayer is requested for the National Assembly now in session; for the new Government; for the President who is to be elected; for the constitution of the Republic; that the Government may be recognized by the powers; that peace may reign within our country; that strong and virtuous men may be elected to office; and that the Government may be established upon a strong foundation. Upon receipt of this telegram you are requested to notify all churches in your province that April twenty-seventh has been set aside as a day of prayer for the nation. Let all take part."

The Reverend Dr. Pott, of Shanghai, in the absence of Bishop Graves, cables that this message evidences the earnest desire of the Chinese Government for the sympathy of all Christian nations.

If it seems appropriate to you, will you ask your people to join in intercession for China? Should you do this on April 27th, you may find the accompanying prayer of use.

Faithfully yours,
Daniel S. Tuttle,
Presiding Bishop.
Arthur S. Lloyd,
President of the Board of Missions.

O God, the helper of all who call upon Thee, without Whom nothing is strong, nothing is holy; look with compassion upon the people of China. In Thy mercy let them know the Truth, that the Truth may make them free. Lead them in the paths of righteousness; Guide them in the choice of a chief magistrate; Direct and prosper the work of the National Assembly; And grant that all things may be so ordered and settled by their endeavors upon the best and surest foundations that peace and happiness, truth and justice, religion and piety may be established in their land for all generations. These things and whatsoever else Thou shalt see to be necessary and convenient for them we humbly beg through the name and mediation of Jesus Christ, the Lord and Saviour of all mankind. *Amen.*

The Church Club has decided to assume the financial responsibility for the construction and equipment of a swimming pool at the Boys' Club-house. In four months the boys themselves, through committees, raised $1,496.50 for this purpose. The pool will be made in the basement of the building. The club now has 806 members.

On Sunday, March 30th, the Rev. William Price completed his nineteenth year as the rector of St. Stephen's Church, Bridesburg, Philadelphia. The number of communicants on Easter Day was the largest in the history of the parish, which is in a most flourishing condition.

Bishop Rhinelander presided at the second anniversary of the Inasmuch Mission on March 24th, and paid a high tribute to its work. Addresses were made by the Rev. Floyd W. Tomkins, D.D., Mr. A. J. Drexel-Biddle and a number of men who had been converted at the mission.

Bishop Rhinelander dedicated the parish house of All Saints' Mission, Darby, on Wednesday, April 2d. This mission was begun eighteen months ago by the Rev. Charles A. Ricksecker, under the direction of the Convocation of Chester. The property is valued at about $20,000.

Looking forward to building a modern parish house, the congregation of St. George's Church, West Philadelphia, has had new foundations laid for the rectory at Sixty-first Street and Cedar Avenue, to which site it will shortly be removed and a new two-story addition built in the rear. The building fund stands at $3,850.

The Three Hours' Service was held in a number of the city churches. Bishop Rhinelander conducted the service in old St. Paul's Church, the Rev. W. T. Manning, S.T.D., in St. Peter's Church, and the Rev. Louis C. Washburn, D.D., in old Christ Church. The congregations were large in all these downtown churches.

WILLIAM HENRY MERRICK

On April 15, 1913, William Henry Merrick was called to his rest at "Roseneath," School House Lane, Germantown, in the eighty-second year of his age.

It is fitting that a brief record should be made of the life of this eminent Philadelphian and loyal churchman, whose days on earth are now peacefully ended—in favor with his God, as we believe, and "in perfect charity with all men."

Mr. Merrick was born in Philadelphia, April 27th, 1831, the second son of Samuel Vaughan and Sarah Thomas Merrick. He was educated at the Philadelphia High School and on graduation entered the employ of Merrick & Son, marine engineers. After passing through various departments, he was admitted to the firm, (which then became Merrick & Sons) having particular control of the financial management.

About 1871, the firm sold out and he retired temporarily from active business. For the next decade he took an active part in the founding of the Pennsylvania Museum and School of Industrial Art, The Philadelphia Zoological Society, St. Timothy's Workingmen's Club and other civic interests devoted to public service.

About 1880 he became president of The Southwark Foundry and Machine Company. He soon, however, resigned this position and retired permanently from business. During many of these years he was a director of the Fidelity Trust Company.

On October 18, 1854, he married Sarah Maria Otis, daughter of Hon. John Otis, of Massachusetts, by whom he had three children—Samuel Vaughan, Harriett Frances and Sallie. Mrs. Merrick died in 1864.

In April, 1866, he married again—Helen Louise Smith, daughter of Hon. E. Fitz Smith, of New York, by whom he had one son, William Fitch, who died in early boyhood.

Mr. Merrick, like his parents and their other children, had been connected with the Unitarian Church, under the Rev. Dr. Furness. In 1860 or thereabouts, he was baptized into the Church and later confirmed, and until his death was a regular and devout communicant. He was a vestryman of St. Timothy's Church, Roxborough, a delegate to the Diocesan Convention, and a manager of St. Timothy's Hospital until May, 1900, when he resigned to go abroad for an indefinite stay. He and his family lived in Venice for the next thirteen years where he at once became an earnest supporter of the English Church, being appointed Senior Warden by the Lord Bishop of Gibraltar.

And now he has completed his allotted span, full of years and honor. To his children he has left that most precious heritage—a spotless name. To his fellow citizens, a fine example of diligence in business and fidelity to duty.

"Grant unto him, O Lord, eternal rest, and may light perpetual shine upon him."

INDIAN WORK IN WYOMING

The church people of Pennsylvania have special reasons for being interested in the work that is being done among the Indians on the Wind River Reservation in Wyoming. The Bishop of that Missionary District was for many years one of the clergy of this Diocese. A Philadelphia girl, Miss Alice Beath, is one of the faithful workers at the Mission. And a Philadelphia woman has given money for the purchase of forty acres of land needed in connection with the work. The following account is a summary of an address recently given at the Church of the Saviour by Mrs. Baird Sumner Cooper, one of the workers on the reservation:

"There are about eighteen hundred Indians in all, on the reservation,—chiefly Shoshones and Arapahoes. The Shoshones are here as a reward for their friendliness to the whites, the reservation having been selected by their old Chief Washakie, and given to him by the government. The Arapahoes were placed here that Washakie might look after them and keep them in order. This old chief is the only Indian to whose memory the government has erected a monument. Before his death at the age of 102, he gave one hundred and sixty acres of land as a site for a church school, which now stands near the Government Agency, and is under the charge of Rev. John Roberts, who has worked among these people for thirty years. There is also a small church building, which will accommodate about fifty people. As there are on the reservation about four hundred who have been confirmed, and possibly six hundred more who have been baptized, the larger part of the congregation gathers on the outside of the church.

"This work is all among the Shoshones. Bishop Thomas is very anxious to establish among the Arapahoes a mission which will do a similar work for them. A Philadelphia woman has given money for forty acres of land and Mrs. Cooper has undertaken to raise $3,500 for the building, toward which fund she will be most grateful for any contribution. A men's club has been formed whose members take a vow to neither drink nor gamble, and to be kind to both whites and Indians. The proposed mission house will provide for them a place of meeting and also afford a place of recreation for the younger people of the reservation.

"One of the evils that the Church is combating among them at the present time is that of divorce. She has striven to teach the Indian the sanctity of marriage; but the Government will now furnish him a divorce for ten dollars and it is hard to make him understand why he should not follow the white man's example, for in the eyes of the Indian every white man belongs to the Christian race,—therefore, what he does cannot be very wrong for an Indian. Bishop Biller is facing the same difficulty in South Dakota. During his short residence there dozens of cases have been brought to him for settlement by the Indian catechists, in which the man has been granted a divorce on the slightest possible grounds and now applies to the church for re-marriage.

"Mrs. Cooper had with her a fine collection of beautiful bead-work showing the great skill of these Indians along that line. There is also a teacher of lace-work on the reservation.

Our missionary residence at Fort Yukon, Alaska, was completely destroyed by fire on the morning of December 29th. This great calamity left Miss Woods, our faithful missionary, practically destitute not only of home but of all other possessions except the clothing which she wore. The house had just been completed through the kind gift of friends.

The latest report from the treasurer of the Board of Missions indicates that the gifts of the Church are not quite keeping pace with the record of last year. They should not only do so but make a considerable advance if there is to be a clear record at the time of the General Convention next fall. Now is the time for each parish and mission to make an energetic effort to meet its responsibilities.

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In 1907 one of the Baptist congregations in Toronto gave $1,461 to home and foreign missions. Its men caught the impulse of the Laymen's Missionary Movement. The next year the offerings jumped to $5,291, and have gone on increasing steadily ever since, reaching $15,950 in 1912. The congregation has 590 members, so that the average gift per member for missions is $27.00 The congregation is not counted a wealthy one. Before the enlarged missionary giving began the treasurer invariably reported a deficit in parish expenses at the end of the year. There are no deficits nowadays. On the contrary, during the last three years substantial amounts have been spent in improving the church plant. The congregation has increased the pastor's salary, besides paying off a considerable amount of its mortgage indebtedness.

People at home sometimes wonder why returned missionaries are always asking for aid—particularly those who work in the foreign field. An answer might be found in the following incident:

One of the most efficient of our missionary woman physicians, having labored on under almost impossible conditions, and done a dauntless work against seemingly unsurmountable obstacles, has broken down, and comes home—probably not to return. She was conducting a hospital in a rented building of which one of the workers said: "We women are working in a cellar-like building which will ruin the health of any foreigner. One ward of twelve beds has light and air only from a covered court less than twenty feet square. I went to the hospital this morning to find the old Chinese building leaking in a dozen places, and the nurses scraping snow from the tables that they might dress the sores of the shivering patients. Each nurse's bedroom had a snow-bank in the center, and the rounds of inspection had to be made in a fur coat and rubbers." A friend at home who is cognizant of the facts, bursts out with this comment: "The way we are 'at ease in Zion' appals me! But most of our people seem to think we are virtuous to do what we are doing for missions. What a waste to break down valiant workers by sheer overtasking! Any man would see to it that a splendid, spirited horse was not racked to death, but somehow it is different with the humans!"

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The entrance examinations for St. John's University, Shanghai, took place at the end of January. One hundred and seventy-seven applicants were examined in the city itself. Following the example of American universities, St. John's has arranged for examinations to be taken at other centers. Two hundred men in all took the examinations, but there are vacancies in the institution for only forty.

The Seventh Missionary Department, at its recent meeting in Austin, Texas, created a "Board of Strategy" charged with the effective use of the available resources for strengthening and extending the Church. It is hoped that this Board, by studying conditions and making suggestions, may be able to assist toward a larger and more permanent development. The elected members of the Board are the Bishops of Missouri (president), Arkansas and Eastern Oklahoma, the Rev. H. Percy Silver, the Department Secretary, the Revs. Edward H. Eckel (secretary) and Phiip Cook, and Messrs. J. A. Waterworth and Seth Sheppard.

It is right that the Church should be told the present facts with regard to the missionary treasury. The income of the year thus far has not been satisfactory. It is considerably less than last year while the needs are considerably greater. An adequate enlargement of giving throughout the Church should take place at once if serious deficit is to be avoided.

A friend of Bishop Brent has promised to give $4,000 for the erection of a hospital at Sagada.

The largest single legacy ever left for foreign missions, that of Robert Arthington, late of Teignmouth, Devon, England, places four and a half million dollars in the hands of the Baptist and the London Missionary Societies, "for the purpose of spreading the knowledge of God's Word among the heathen."

December 29, 1912, will be forever marked in the Church in India as the day upon which the first Indian bishop was consecrated. The ceremony occurred in Calcutta. The new bishop is the Right Rev. V. S. Azariah. He will be an assistant to Dr. Whitehead, Bishop of Madras.

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The Social Service Commission of the Diocese of Pennsylvania has issued a letter to the clergy urging them to support the bills now before the legislature for the improvement of housing conditions, the welfare of women in industry, and the strengthening of the laws governing child labor. These bills are known as the Walnut bills, and their sponsor, the Hon. T. Henry Walnut, of Philadelphia, is a Churchman, and an ardent worker for social betterment. The letter is signed by the chairman and secretary of the Commission, Clinton Rogers Woodruff and the Rev. George C. Foley, D.D.

Miss Dodson of St. Mary's Hall Shanghai, says: "The revolution has changed everything and the women are striving to take their place in the social world. They are much more open-minded and less prejudiced against Christianity. We must have new land and more buildings to meet the demand which is the most pressing need of this mission field to-day. There are now 170 girls in a school—built for 150."

Our missionary who has just begun work among the Mohammedan Moros of Zamboange in the Philippine Islands, reports that already sixty children have been gathered into a Sunday School, and their interest is most encouraging.

A missionary among the Igorots of the Philippine Islands, describing a journey among these primitive people, says:

"At intervals we were met by small deputations from adjoining valleys requesting us to turn aside and heal their sick, or baptize some catechumens, bless some graves, or shoot their persecuting hawks, hear their civic complaints, or kill them some meat. Such collocation of functions seemed natural to them, so we did not undertake to disturb it, but did the best we could in each case. . . . The seventh day finds us home again, with sore feet but a record of the forty-eight baptisms and other offices performed, and promised medicines sent back to the sick along the route. Now we sit down to run over in our mind the sIti of husky young physicians, teachers, trained nurses and others of our acquaintance who might be so joyously spending the rich treasures of their lives uplifting the hungry sheep that look up and are not fed, down in the populous valleys of the Abra."

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On the last Sunday of April, too late for any detailed reference in this issue of THE CHURCH NEWS, the rector of the Church of the Incarnation, Broad and Jefferson Streets, the Rev. N. V. P. Levis, observed the tenth anniversary of his rectorship. THE CHURCH NEWS extends its greeting and good wishes both to Mr. Levis and to his parish. We understand that a new memorial window is shortly to be placed in the same church.

Bishop Montgomery says that in spite of the suggestion made some months ago that the Society for the Propagation of the Gospel should reduce its grants because of insufficient income, it has determined not to take such a step. The reason given is "We are depending upon a steady and continuous expansion of income and upon the intense spirit living in our workers at home."

The *Missionary Review of the World*, in its January number, gives statistics with regard to foreign missions, showing that 24,000 foreigners are engaged in missionary work, of whom 6,700 are ordained clergy. Nearly five times as many natives in the different fields are engaged in carrying the Gospel to their own people. Hospitals and dispensaries number 1,700 and there are 2,400 colleges and other institutions of higher learning, with 129,000 students. Of primary and other schools there are 33,000 with a million and a half of pupils. Last year $30,500,000 was contributed, half of it from the United States. In addition to this the foreign mission field itself gave $8,000,000.

Several large classes have recently been confirmed in Philadelphia. Bishop Garland confirmed forty-seven persons in the Church of St. John the Evangelist, forty-three in the Church of the Holy Apostles, and sixty-five in the Church of St. Luke and the Epiphany. These came from a wide diversity of religious allegiance; among them were a Jewess, a Friend, Unitarians, Moravians and a Roman Catholic. A class of seventy-eight was confirmed by Bishop Rhinelander in the Chapel of the Holy Communion, forty-six of whom were members of the Sunday-school and twenty-six of whom were married persons. The average age of the class was more than twenty-two years.

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A decree has been entered by the district court of Arapahoe County, Colorado, finding that all steps taken and all acts and things done and performed in the organization of the district, up to and including the issuance of the bonds, have been properly taken in the manner and form required by law; this decree declaring the district to be a valid and subsisting district and the bonds issued to be valid and subsisting tax lien bonds upon all lands included within the district, and upon the Castlewood Irrigation System.

We have the favorable opinions as to legality of Henry C. Allen, Esq., of the firm of Crump & Allen, attorneys for the district, and Warwick M. Downing, Esq., of the Denver bar, who examined the proceedings on our behalf.

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The Sunday-school convention of the Third Department was held on April 14–15 at Trinity Church, Wilmington, Del. The sessions began Monday afternoon with a meeting of the executive committee. At the evening mass meeting the Rev. S. U. Mitman, Ph.D., field secretary, spoke on "Educational Work in This Department, Its Condition and Needs," and the Rev. W. E. Gardner on "A Programme for Religious Education." After early Communion and Morning Prayer on Tuesday there was a business meeting, followed by conferences. Speakers at the elementary grades conference were Miss Helen Jennings and the Rev. F. M. Kirkus; at the senior grades conference, Archdeacon Hall and the Rev. G. F. C. Bratenahl, D.D., and at the conference on adult Bible-classes the Rev. William H. Laird and the Rev. George Otis Meade. In the afternoon the Rev. Howard W. Diller discussed teacher training, the Rev. L. N. Caley presented a paper on the grading of the schools and the standard course, and the Rev. W. H. Burk conducted a question box. Entertainment was provided for all delegates.

A number of changes in the Dioces. and its staff of workers are announced too late for more than the briefest notice. The Rev. Edgar L. Sanford is to take charge of St. Mark's, Honeybrook, and St. Mary's, Warwick. Both of these Chester County parishes belong among the older centers of Church work in the Diocese; St. Mary's was admitted into union with the Convention in 1808; St. Mark's in 1837. Both belong to that distinctitively rural district, the work in which is only just beginning to receive the careful attention which it so abundantly deserves. Mr. Sanford will, we are confident, be able to accomplish as remarkable results in this portion of Chester County, as Dr. Prevost has done in the still older parishes of St. Peter's in the Great Valley, and St. Paul's, West Whiteland. The Rev. H. M. G. Huff has done most excellent and self-sacrificing work in helping to prepare the way for Mr. Sanford in these somewhat remote and difficult districts. THE CHURCH NEWS has received a cutting from the columns of one of the local papers, alluding to Mr. Sanford's coming, and speaking of the special problems and the special importance of this rural work.

It is announced that the Rev. Nathaniel

(*Continued on page 37*)

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1401-03-05-07 LOCUST STREET, PHILADELPHIA

(*Continued from page 35*)

B. Groton, son of Dean Groton, and for the last two or three years curate at Grace Church, New York, has accepted a call to St. Thomas' Church, Whitemarsh, in Montgomery County. If there is any more strikingly beautiful site than St. Thomas' for a church in this Diocese, we certainly have not seen it.

The Rev. Stanley R. West, assistant at St. Mathew's Church, Philadelphia, has accepted, we understand, a call to Christ Church, Pottstown.

The Rev. Howard M. Stuckert, curate at St. Mary's, West Philadelphia, has accepted a call to Woodbury, N. J.

Bishop Rhinelander held an ordination at St. Paul's Church, Overbrook, on the morning of the First Sunday after Easter, when three members of the senior class of the General Seminary were made deacons, Mr. Edmund Lloyd Souder of this Diocese, and Messrs. Claude J. Crookston and Samuel Evens of the Diocese of Fond du Lac, for Bishop Weller. On the same Sunday in a number of the churches of the city there were sermons by visiting preachers. The Rev. Walter Lowrie, of St. Paul's, Rome, preached at the Church of the Holy Trinity, and Bishop Webb, of Milwaukee, in his old parish, St. Elizabeth's. In St. Matthew's Church, the rector, the Rev. C. C. Pierce, D.D., unveiled a memorial window, given by Mr. Samuel R. Robinson in memory of his wife. Mr. Robinson, the oldest member of the vestry of St. Matthew's, is in the ninety-sixth year of his age.

For twenty years a heavy debt of over $20,000 has been burdening St. Andrew's Church, Thirty-sixth and Baring Streets. Last Easter a record was made by an Easter offering of $4,500 for the Building Fund debt. This was done at great sacrifice on the part of the people. The Rev. W. J. Cox, the present rector, has again had the joy of seeing the parish rise to something better. On Easter Day all records were passed and an offering of over $5,200 was given. The heavy debt is now reduced to $10,000 and this it is confidently hoped will soon be wiped out. The parish will then be able to concentrate itself on the more spiritual side of the work.

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Philadelphia, February 4th, 1913.

RESOURCES

Loans and Discounts,	$12,161,019.92
Due from Banks and Bankers.	1,911,230.78
Clearing House Exchange,	680,877.81
Cash and Reserve,	3,025,944.55
Total,	$17,779,073.06

LIABILITIES

Capital	$1,000,000.00
Surplus and Undivided Profits,	2,695,405.82
Circulation,	493,650.00
Deposits,	13,590,017.24
Total,	$17,779,073.06

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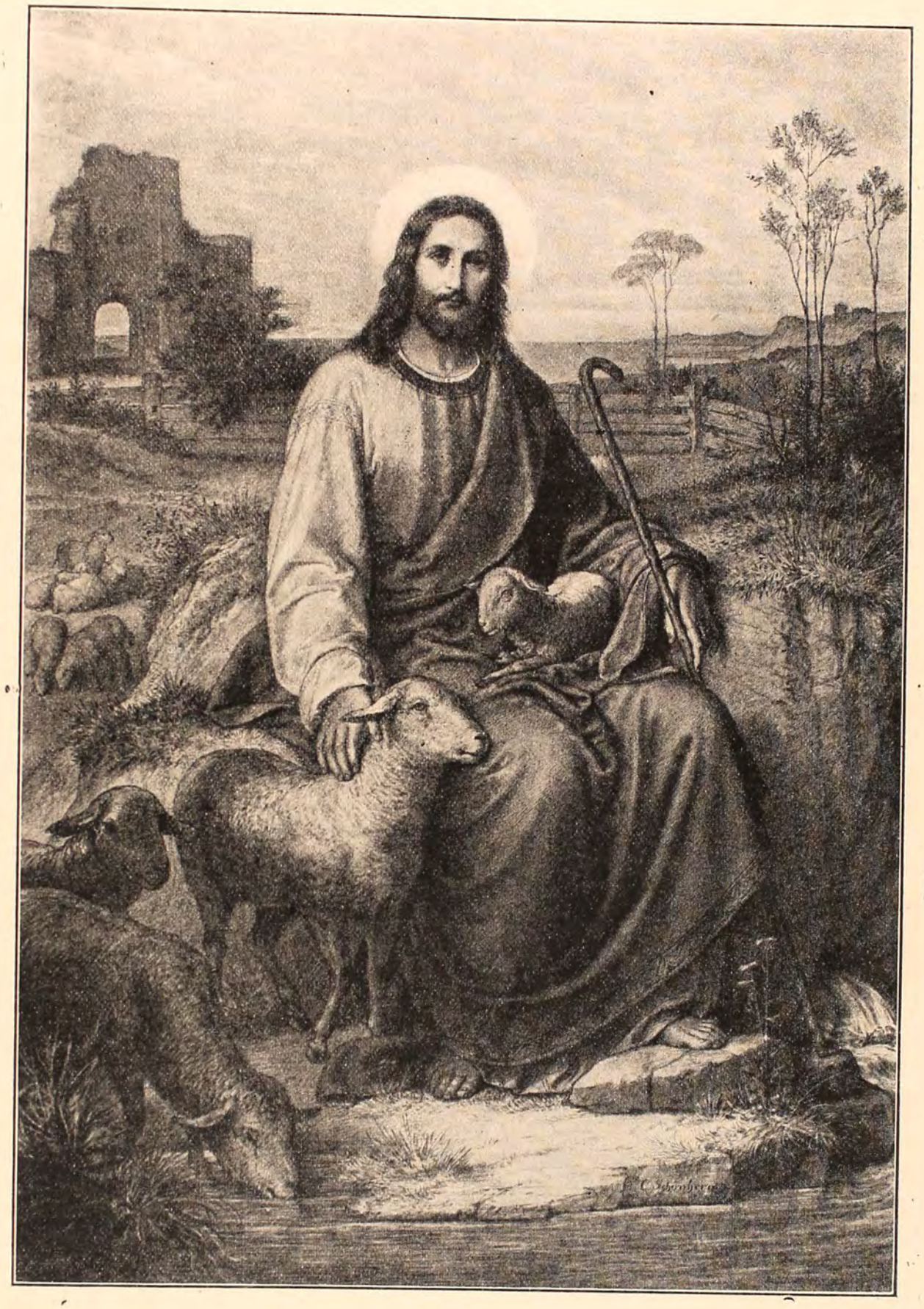

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